CHRISTIAN REGISTER
AND BOSTON OBSERVER.

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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JANUARY 1, 1842. VOL. XXI.—NO. 1.

RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS SPECIALLY ADAPTED TO MUSIC, NO. 4.

Heavenly Associations.—Tune, Lisbon, by Zeuner.

Spring, with its cheering flowers,
And summer far more gay,
Borne on the wings of fleeting hours,
Like phantoms pass away.

Such is the bloom of youth,
So fair to mortal eyes;
Spirits alone, who live on truth,
O'er these and changes rise.

Then let the undying soul
Our daily care engage;
Reason each low desire control,
From infancy to age.

All things indeed are good,
For useful ends designed;
Earth, with its flowers and ripening food,
Delights the grateful mind.

Yet there are nobler things,
In store above the skies;
Upward we'll soar with new-fledged wings,
And thither daily rise. S. W.

BULFINCH STREET CHURCH.

We noticed in our last number, Rev. Mr. Gray's Sermon, preached in the Bulfinch Street Church, at the close of the second year of his ministry. As there have been much misapprehension and misstatement abroad upon the affairs of this Society, the circumstances under which Mr Gray was invited to become their pastor, the resignation of Rev. Paul Dean, &c. &c., we deem it our duty, as an act of justice to Mr Gray, and to the Bulfinch Street Society and to truth, to place before our readers pretty copious extracts from the Sermons and the Appendix, so much of them, at least, as will enable those, who do not see the pamphlet, to understand the facts and merits of the case.

After a brief allusion to the occasion, Mr Gray says:

'I shall, first, answer the question, why I came among you; secondly, what I came to preach; thirdly, state the condition of the Society; and, fourthly, allude to the importance of, and the difficulties attending, the work devolving upon me when I came. I adopt this course because it seems necessary at the present time, in order to answer the many inquiries which are made by those who wish to know the facts pertaining to our relation. And, as I proceed in my task, I shall endeavor to do it simply and plainly. God grant that it may be performed in the spirit of candor, of Christian charity and kindness, with becoming dignity, and with true manliness; for I have little respect for that timidity which will bear all things to which it may be called, as it should, and not at the same time show an honest indignation, and a becoming self-respect. Ever be ready, my hearers, to give a reason for your actions, and do it fearlessly, feeling accountable to your own consciences and your God, and not to man.

It is a matter of great satisfaction to know that the facts to which I shall allude are *matters of record* in the books of your Church and Society, and will stand there, unaltered, till time itself can be made to roll backward, or the still firm and fixed opinions of this harmonious Society shall be changed.

Premising thus much, let me proceed to answer the question, why I came among you.

1. I came because you as a church and as a people desired it. I look around me and I see many who have long worshipped in this house. I see those who were deeply interested in its erection, who watched its progress with great solicitude, and who were among the first to engage in the solemn service of *its dedication to Almighty* God; to whom this altar is dear and sacred; where they have celebrated a Savior's dying love; whither they have led their children, and long have sat with pleasure, and listened to the words of truth from the oracles of God. If the question be here asked, 'our fathers, where are they?' blessed be God, we can say, many still remain with us, and receive, we trust, our respect and reverence.

Of the twenty now living, who petitioned for the act of incorporation, eighteen years since, *fourteen* voted for my settlement; to which number may be added three others, who are now united with us, and of which they give the best evidence, by their constant attendance, with their families, on the services of this sanctuary. Could I slight a request coming from these venerable and much respected individuals?

Of the thirty-seven others, who had been proprietors from ten to sixteen years, *twenty-three* united in the same request; and of the thirty-one who had been proprietors from one to ten years, *nineteen* joined in the same invitation. Could I slight the request of these many worshippers and proprietors?

On the other hand, of the individuals who voted in the negative, *twenty-one* (nearly half of the whole number who thus voted) had not been proprietors in this house six months, and eleven of whom were not even worshippers. And it was a source of no small satisfaction to find that the remonstrants to my installation were only *nineteen*, whilst those in favor, including the names of the oldest proprietors and worshippers in the Society, numbered *sixty-nine*; and it is an important fact to be remembered, that four only of the proprietors, who were worshippers, have discontinued their attendance.*

My hearers, when asked why I came among you, I think I can say, in truth, with these facts before me, because *you*, the original and the oldest proprietors and members of this Society, requested me to come. And could I refuse such a call? In societies generally, is there a greater unanimity than this?

2. I came, in the second place, because it was the wish of the Church, not one dissenting. It afforded me no small satisfaction, and aided me materially in making my final decision, to receive from the Church a letter, inclosing a copy of the vote, passed *unanimously*, 'that its members fully and cordially concurred with the Society in the engagement into which it had entered for my settlement.' And was not this a weighty reason why I should come, when the church unanimously requested it? For my own part, it weighed much in the decision I was called to make.

3. My third reason for coming was, because your pastor desired it. Your deep regard and affection for him needs no confirmation from me. Your acts have long since spoken this, and it is well known. This very house is, and ever will be, whilst it stands, a monument of the estimation in which he was held by you. And uniformly, from its erection to the present hour, have you borne honorable testimony of regard for and your confidence in him, in connexion with the best interests of this Society. * * * When the call came to me from him and his friends in this Church and Society, 'to come over and help you,' I felt that it was a call not innocently to be disobeyed. And, feeling it to be the hand of Providence, by one of his ministers, who had long labored in the vineyard, leading me hither, I accepted your invitation.

4. I came, fourthly, because the interests of truth and righteousness seemed to require it. The reason already named would seem sufficient to justify my course, but they were not so to my own mind. Before I came, as you know, I was engaged in an important field of labor, one not to be vacated without faithful and prayerful consideration. Such was given to it, together with consulation with those whose opinion I felt bound to regard. From your peculiar situation, and the perplexities and trials in which you were placed, it was felt by them also, that the cause of truth and righteousness required that I should come. I could not be released till these individuals gave their consent, which, after full examination, they gave without hesitation. * *

When therefore I became acquainted with your affairs, and interested in the efforts which you had made to obtain peace, and greater prosperity for the faith you loved, by securing a colleague with your pastor in whom the majority could unite, I felt that the great interests of truth and righteousness required a sacrifice on my part; and, as the same opinion was expressed by those whom it was my privilege to consult, the duty seemed imperative; and therefore it was that I came to you.

For these reasons, then,—because the oldest and largest number of worshippers in this Society, because the entire body of the church, together with your pastor, and the cause of truth and righteousness, required it,—I accepted the call and became your minister.

And now was there any other inducement for my coming than these? Was there any thing in my former society or situation that should induce me to leave and come to you? My hearers, you know that every thing which could cheer the heart of a minister was enjoyed by me there. The sun shone not upon a spot where the pastor and people were more of one mind and heart than there, where more evidences of increasing good were presented, where the church grew faster, or the voice of harmony, Christian joy, and peace, were more constantly heard than there. * * * A higher and more honorable situation than I held among that people, as Minister at Large, is not, in my opinion, offered in the wide world. * * *

Much has been said by some persons abroad, as if this house had been perverted from its original design. My hearers, if we calmly, and with candid minds, consider this whole matter, and understand the facts as they really are, we shall find that there is no foundation, in any respect, for the charge, much less in connexion with the call that was given to me. The facts are simply these. The original proprietors of this church withdrew from their former place of worship, and erected a building here for their own use and that of their pastor. From almost the first, this movement was not regarded with favor by those who bore a similar name, but who advocated a faith somewhat different. The distinguished leader of the Universalists in this city took no part in the services of the dedication of this house, in May, 1823. A preacher of the order of Restorationists, from New York, took the leading part in the services of that occasion. These services were slightly passed over, or not noticed at all, by the press of *that denomination*. Their leader has at no time, I have been informed, preached in this pulpit.

In September, 1823, not five months after the dedication, the pastor of this Society formally withdrew his connection with that denomination. On your books it stands recorded, that at his own request he withdrew, with a letter certifying the same, which, at a meeting of the proprietors, was accepted. [Note C.] In June, 1824, not fourteen months after the dedication, it was voted by the Society, 'that the pastor exchange with any clergyman of the Congregational order, in regular standing, who may request it.' This vote was cheerfully complied with, and the pastor subsequently, and down to the latest period, made exchanges with Congregationalists and Restorationists during the long period of sixteen years. [Note D.]

In June, 1834, *three and a half years before my call*, a vote was passed by the *Church*, altering its name. In March, 1838, nineteen months before I was called, a vote was also passed by the *proprietors*, agreeing to petition the legislature for an alteration of the name of the Society, which petition was granted, and accepted by the Society, in May, 1838, *sixteen* months before my call. [Note E.]

The simple truth is, that various circumstances had separated this Church from Christian fellowship with those whose *name* it originally bore; and by this vote the proprietors agreed to drop the old and adopt a new one, that would disconnect them in *name*, as in fact they had been in feeling, from a denomination with whom they did not fellowship. They, therefore, who had caused the erection of this house, their pastor consenting, had brought about a separation, and had entered into new ministerial associations, and with this change had adopted a new name. Was there any perversion in this? Have we not, in this free land, a right to change our ecclesiastical relations, and with it our name? and that, too, without forfeiting our property, or subjecting ourselves to the charge of its illegal perversion?

Furthermore, at a meeting of the proprietors, in May, 1838, a motion was submitted to have the pastor exchange with Universalists; and, after discussion, the subject was *indefinitely postponed*. In April, 1839, a vote was passed, at the annual meeting of the proprietors, that a committee be chosen to confer with the pastor respecting exchanges with Universalist ministers; and another, that the subject of the pastor's salary be postponed to an adjourned meeting; but, at the adjourned meeting, on May 19 of the same year, five months before my call, a report was made by that committee, and accepted by the Society, by which the pastor was relieved from such a disagreeable necessity, and his salary was continued. [Note G.] From that time, he continued his exchanges as before; and, five months after, you settled a Congregationalist; and these exchanges have been continued, and will be, while the old proprietors remain, and the pastor sees his duty in the same light as now.

From these facts, it will be seen that it was the original proprietors, with their pastor, who have carried forward this important work, step by step, going back eighteen years, until, the time having come when a colleague was desired by your pastor, it was they, and they alone, (not one of my friends coming in, as has been asserted, [Note H,]) who invited me hither. And who, but they, let me ask again, had this right? The majority in all cases must govern; and if they who erected the house, with their friends, felt it to be their solemn duty, as it was their right, to retain their control over it, and elect for themselves such a pastor as they should prefer, and protect it against those from whom they differed most vitally in principle, who has any right to complain? Where is the cause for censure? Where, it may be asked, is the wrong?

Having given these reasons why I came among you, and alluded to some things in connection with it, I cannot fail to express my gratitude to that gracious Being who ever watches over the church, and say that I now, more than ever, feel that it was in discharge of a solemn duty that I came, especially in view of the present condition of the Church and Society, and the many proofs I have had in my ministry here that my labors have not been in vain in the Lord.'

After thus reviewing the circumstances, which led to and accompanied his settlement over the Society, Mr Gray, proceeds to speak thus of Rev. Mr Dean, and his resignation.

'The kindness, the sympathy, and the aid of that friend will never be forgotten. But it was natural that, as after a trying conflict one seeks repose, so he felt, as in his letter he expressed, 'that, after serious and prayerful deliberation, with the warmest gratitude for your past kindness, with an undissembled desire for your religious prosperity and happiness, and the most perfect cordiality of feeling and sentiment between him and your junior pastor,' he tendered his resignation. And I may add, that this cordiality of feeling and sentiment was truly reciprocated by me, and exists up to the present hour, as I trust, and doubt not it will, till we are separated on earth.

But you did not allow that separation to take place without giving it much serious consideration and reflection, nor without at least effecting what gratitude required, and your feelings prompted,—the bestowment of some substantial token of your esteem. This feeling was responded to by me, and he has received, as your records show, and will continue to receive for a stipulated term of time, a portion of that, which is here paid for the services of your minister. [Note. I.] This arrangement, as you know, was perfectly and entirely satisfactory. It is a matter now of great and just surprise, that the *form* in which this was *nec scarily* done, assented to on my part as an act of accomodation to the Society, should have been made a subject of reproach against me, as unfounded as it is unkind and unjust. [Note. K.]

And here, in this review of the past, I remember that we have had much to endure, since the period of my call. Yes, much that was calculated to harass and try the feelings. Every thing that could be said and done by a few who belong to other societies and who are not worshippers here, that was calculated to injure and disturb us, has been said and done; and the press even has misrepresented our affairs. If it be the truth that has been published, it will prevail; and God grant that it may; but, if it be false, it will be as easily discerned by every fair and candid mind, as it certainly will be condemned. You have borne it in patience and calmness; you have spoken, as inquiry has been made, and stated the simple truth; but beyond this you have been silent. You have felt that, before engaging in a controversy, it is always wise and prudent to consider with whom one is to contend,—their manner of proceeding,—and the principles upon which they act. This you have done; and silence, in this case, has been deemed the best, the only true course to pursue. * * *

And now let us inquire, *from whence* come these difficulties among us, which some are so anxious to increase, and which we hear of mostly from abroad? Are they heard of, or do they exist, among the large congregation of worshippers whom we behold here so constantly every Sabbath morning and afternoon? Most certainly not. Are the aged and the venerable, the much-respected and beloved among you, expressing dissatisfaction at the preached word here? No, not one. At your weekly lectures, is there any thing of this spirit manifested? Most assuredly not, as those well know who are so happy to greet each other at them. It is at the church meetings, when, at these pleasant seasons, month after month, as Christian brethren and sisters, you endeavor to animate and encourage each other in your Christian course? No! never were happier hours passed together, as some of the oldest among you have told us; all is and has been peace and harmony there. Is there any thing of difficulty or dissatisfaction perceived in that happy circle of ladies who have taken so much delight in meeting together to clothe the widow and the orphan? No; not the slightest indication of dissatisfaction or difficulty is perceptible there. Is it at the Sunday school, among the faithful band of teachers, or the interesting flock of children assembled there? Most certainly not; for there nothing but happiness and union reign, as in days and months that are past.

From *whence*, then, comes this sound of dissatisfaction, if not *from our midst!* The answer, my hearers, is as easily given as it is *undeniably true*. It comes *alone from some few who became proprietors in this Society within one year* of my coming among you. It is these strangers almost, (many of whom never worship here, and are seen only at the meetings for business,) who would dispossess the oldest worshippers, and change the character of the Church. It is these persons who would disturb the peace of this harmonious Society, mar the happiness of this united Church, and disturb the original proprietors in their quiet worship in the house they love, where they have taken sweet counsel together, and long have walked in company with their family friends.

And now shall this be? Is it right? Is it just? Does such a cause, with these *facts*, need argument to sustain it? Let the truth be spoken out plainly, through the recorded facts of your Society, and then judge ye.—It is for you, my hearers, to say and to act. It is not simply a matter of feeling, but of principle, by which you ought to be governed and influenced in this matter. For myself, amid this outward noise, I am unmoved whilst all is right within, convinced that the combined powers of earth and hell cannot overthrow the truth; and that, if we but do our duty, we shall be safe; for, 'if God be for us, who can prevail against us?' With, me, this is a matter of principle: duty to you and to the church of Christ require of me to be firm; and it cannot be otherwise, till you who called me shall make known a change on your part. If persecution and trial yet await me, so be it; it is for the cause of his church who said to the first preachers of the gospel, 'In the world ye shall have tribulation; but be of good cheer; I have overcome the world.' The faithful soldier of the cross therefore must overcome the world; for the promise is to him alone 'that overcometh will I grant to sit down on my throne, even as I also overcame, and am sit down on my Father's throne.'

I have now given all the facts respecting my coming, your condition, and your trials. I have done this from a deep sense of duty which I owed to you.—to myself,—and to the church of Christ. Having done this, I leave the matter with you, never again, I trust, to allude to it in this place, and never, I am sure, to notice in any way statements on this subject, either spoken or published, whilst they are uttered in the manner and spirit they have been, appearing, as they do to me, 'not so having learned Christ,' wholly unbecoming the professed disciples of the meek and lowly Jesus.'

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C

SUNDAY MORNING SEPT. 7, 1823.—At a special meeting of the Standing Committee in the vestry, it was voted that we recommend, at the meeting of the Society, to take place after divine service this morning, that a delegate be appointed to accompany the Rev. Mr. Dean to the convention at Clinton, N. Y. Adjourned to meet at the Society meeting, after divine service.

At the meeting of the proprietors, it was voted that the Rev. Mr. Dean's request for leave of absence to attend the convention for two Sabbaths be granted: it was unanimous.

A motion was made and seconded, that we come to a choice of a delegate to accompany the Rev. Mr. Dean, and he be chosen by nomination: it was unanimously agreed to.

Mr. Samuel Gray was nominated, and chosen, and accepted.

Voted, That Mr. Gray's expenses be paid by the Society, and the Treasurer be authorized to advance money for the purpose.

A true copy from the records.

EDWARD STEARNS,
Clerk of Bulfinch Street Society.

Boston, Dec. 10, 1841.

SUNDAY, OCT, 1823.—A meeting of the Proprietors was called, to hear the report of the delegate in colleague with our Rev. pastor to the convention at Clinton, N. Y. The meeting took place after divine service in the after part of the day. Mr. Samuel Gray read a report, of which the following is the close:

'Mr Dean addressed the convention to the following effect: He observed that he had taken much pleasure in the fellowship of the convention, and felt truly grateful for the many kind attentions and proofs of confidence which he had received during his long course of membership, but that, under existing circumstances, he felt it to be his duty to take up his connection. He then requested a dismission, which was granted; and he received, pursuant to an UNANIMOUS vote, a certificate, a copy of which here follows:

'This certifies that the bearer, the Rev. Paul Deane, at his own request, is hereby dismissed from this General Convention as a minister of Universal Reconciliation, in good standing and in full fellowship.

(Signed,) ABNER KNEELAND, *Moderator.*
Attest, NATHANIEL STACEY, *Clerk.*
Clinton, 19th September, 1823.'

All of which is respectfully submitted.

(Signed,) SAMUEL GRAY.'

The foregoing report was unanimously accepted, and voted to be placed on record.

A true copy from the records.

EDWARD STEARNS,
Clerk of Bulfinch Street Society.

Boston, Dec, 10 1841.

D.

SUNDAY, JUNE 13, 1824.—At the request of the pastor from the desk, the Standing Committee met in the vestry after divine service this forenoon. The Rev. Mr. Deane informed the committee that he had been invited by the Rev. Mr. Brimblecom, pastor of a society in Sharon of UNIVERSALISTS and CONGREGATIONALISTS, to exchange clerical duties, and expressed his wish to know the opinion of the committee on the propriety of exchanging. The committee very generally expressed themselves in approbation of an exchange, and the following vote passed unanimously:

Voted, That the Rev. Mr. Dean be authorized to exchange with any clergyman of the CONGREGATIONAL ORDER, in regular standing, who may request it.

A true copy from the records.

EDWARD STEARNS,
Clerk of the Bulfinch Street Society.

Boston, Dec. 10, 1841.

BOSTON, AUG. 15, 1824—The Proprietors held their quarterly meeting this afternoon, after divine service. The meeting was called to order by the moderator, and the record for the quarter read.

Voted, To approve of the proceedings of the Standing Committee during the quarter.

A true copy from the records.

EDWARD STEARNS,
Clerk of the Bulfinch Street Society.
Boston Dec. 10 1841.

E.

BOSTON, JUNE 4, 1836.—At a Church meeting, holden this evening, it was voted that, from and after this date the Church take the name, and be hereafter known and called, the First Restorationist Church in the city of Boston.

A true copy from the Church records.

GEORGE W. HOLLIS, *Clerk.*
Boston Dec. 10 1841.

Boston, Feb. 28, 1838.

To the Standing Committee:

Gentlemen,—It is well known to those who have examined our publications, that, as early as the year 1831, there was a newspaper commenced for the purpose of disseminating the doctrine of the Restorationists, as held by Rev. Messrs. Dean, Hudson, Adin Ballou, Maynard' Stone, and others, in distinction from Universalists.

In the course of the same year, there was an association formed, consisting of the above-named ministers and some others, by the name of the Massachusetts Association of Universal Restorationists,—partly because they could not freely express their views and sentiments at the meetings of the Universalist associations,—and partly to take away the ground of accusation by our enemies, that there is no difference between Restorationists and Universalists.

I would also merely mention that MURRY, Winchester, and all the early preachers in this country, were Restorationists; that is, were believers in a future state of punishment, and accountability for the deeds done in the body; also, that our Church and Sabbath School are both Restorationist associations, on principles which they would be very loth to sacrifice. And if the Society could consent to make their name correspond, without any material objection, we should probably labor more unitedly and efficiently than we can by retaining a name that is quite objectionable to the principles of many members both of the Society and the church.

I have been informed, that it was VERY STRONGLY URGED, by some of the ORIGINAL PROPRIETORS that the Society should take an independent name at FIRST, even before there was any such association as now exists. But, whatever may be your particular views, I hope you will consider the subject favorably, so as to bring it before the proprietors some time in March, even if it should not then prevail, so that all interested may have an opportunity to express their opinions.

WILLIAM SPARRELL, and others.

A true copy from the document, which is on file.

EDWARD STEARNS,
Clerk of Bulfinch Street Society.

SUNDAY AFTERNOON, FEB. 18, 1838.—The Proprietors held a quarterly meeting at the Church, agreeable to notice from the desk, and were called to order.

The following written motion was submitted by Dea. William Sparrell:

Moved, That a committee of three be appointed to consider the propriety of applying to the legislature for an alteration in the act of incorporation of this Society so AS TO CONFORM TO THE SENTIMENTS OF THE SOCIETY and *the name of the Church.*

After a discussion of the foregoing, it was voted to refer the same to the Standing Committee (instead of a committee of three) for consideration, and report at as early a day as practible.

A true copy from the records.

EDWARD STEARNS,
Clerk of Bulfinch Street Society.

Boston, Dec. 11, 1841.

THURSDAY, MARCH 1, 1838.—The Standing Committee held their monthly meeting this evening. The motion submitted to the proprietors at their last quarterly meeting, respecting a change of name for the Society, was, as referred, called up and acted upon; when it was

Voted, That it be recommended to the Proprietors that it is expedient to change the name, but would leave it with them to designate.

Voted, That a meeting of Proprietors be called for consideration of committee's report in reference to change of name, on the third Sunday-afternoon of the present month, immediately after the afternoon service.

A true copy from the records.

EDWARD STEARNS,
Clerk of Bulfinch Street Society.

Boston, Dec. 10, 1841.

SUNDAY AFTERNOON, MARCH 18 1838.—The proprietors held a special meeting, to consider the report to be made by the Standing Committee in reference to alteration of Society's coporate name, which embraces simply the vote as recorded amongst their doings at a meeting held by that body on Thursday evening, March 1, 1838, to wit: that it be recommended to the proprietors that it is expedient to change the name, but would leave it with them to designate. Upon this a discussion took place, when it was

Voted, That the report of committee be accepted.

Voted, That an application be made to the legislature that the name by which we may be hereafter known shall be, Bulfinch Street Society.

Voted That the clerk be directed to prepare a petition and present to the legislature, in accordance with our wishes, as expressed in the foregoing vote.

A true copy from the records.

EDWARD STEARNS,
Clerk of Bulfinch Street Society.

Boston, Dec. 10, 1841.

SUNDAY AFTERNOON, MAY 6, 1838.—The Proprietors, agreeable to a notification issued April 27th, attended a meeting at the church were called to order. The clerk was then directed to read such part of the records as had reference to this meeting. He was then directed to read a copy of the petition, that was presented to the legislature of this Commonwealth, for a change of the corporate name of the Society, and the act of the legislature granting the request, as set forth in said petition. The petition and act are as follows:

To the Honorable Senate and House of Representatives, in General Court assembled:

Humbly shows that the proprietors of the Church and Society known, and as under their Act of Incorporation called, 'Central Universalist Society, worshipping at said church in Bulfinch Street Boston, are desirous that the said name, as by their unanimous vote expressed, be changed to that of the Bulfinch Street Society, for the reason that the term Universalist, as now theologically defined, expresses a meaning inconsistent with their principles of faith; the Act of Incorporation to them being in no other particular altered than in this petition proposed,—that of change of name to be hereafter known. As duty bound, will ever pray.

By order of the proprietors of Central Universalist Society,

CHARLES COOK, *Proprietor's Clerk.*

A true copy of the petition, as presented by me to the legislature March 20, 1833.

CHARLES. COOK.

COMMONWEALTH OF MASSACHUSETTS.
In the year 1838.

AN ACT to change the Name of the Central Universalist Society.

BE it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:—The Central Universalist Society in Boston, incorporated January 21, 1823, shall take the name of the BULFINCH STREET SOCIETY whenever said Society, at a legal meeting called for that purpose, shall so elect.

After reading the foregoing act, it was, on motion,

Voted, That, when the question on said act be taken it be done by yea and nay, on written ballot.

The committee appointed to sort and count the votes reported that the whole number of votes given in were 32, 18 being yea and 14 nay.

A true copy. EDWARD STEARNS,
Clerk of Bulfinch Street Society.

G.

MAY 6, 1830.—At a meeting of the Proprietors this afternoon, a motion was submitted that the Standing Committee be directed to request our pastor to exchange his ministerial services with those of the Universalist order. To this motion various amendments were offered, all receiving the assent of the original mover, when the final question to be acted upon was, that Mr. Dean should be requested to exchange with ministers of all denominations, it was

Voted, That the whole subject be indefinitely postponed.

A true copy from the records.

EDWARD STEARNS,
Clerk of Bulfinch Street Society.

Boston, Dec. 10, 1841.

Annual meeting of Proprietors, Sunday P. M. April 28, 1839.

Voted, That a committee of five be appointed to confer with Mr. Dean on the subject of exchanging with Universalist ministers.

A motion was made, and seconded, that Mr. Dean's salary be thirteen hundred dollars the ensuing year; the consideration of which was postponed until the adjourned meeting.

A true copy from the records.

EDWARD STEARNS,
Clerk of Bulfinch Street Society.

Boston, Dec. 10, 1841.

Sunday afternoon, May 19, 1839.—An adjourned meeting of the Proprietors was held in the church. Present, 70.

The committee, appointed at the annual meeting to consult with Mr. Dean respecting exchanging with Universalist ministers, made the following report, which was read:

The committee, appointed at the annual meeting to consult with Mr. Dean on the subject of exchanges, met him at his house, and, after a very free and cordial interchange of views and feelings, directed the chairman to report,—That Mr. Dean has always enjoyed the usual privilege in relation to exchanges, and is still desirous to continue in the exercise of it, with the assurance that the best interests of the Society, and the cause of religion, will always be kept in view by him.

For the committee,

WILLIAM SPARRELL.

Boston, May 18, 1839.

Voted, That the vote on the acceptance be taken by yeas and nays. It was then

Voted, That the report be accepted. The vote on the question stood as follows, namely: yeas, 38; nays. 30.

Voted, To give Mr. Dean the same salary as last year.

A true copy from the records.

EDWARD STEARNS,
Clerk of Bulfinch Street Society.

Boston, Dec. 10, 1841.

—

H.

Boston, Nov. 27, 1841.

To J. R. Bradford, Esq., Treas. of the Bulfinch Street Society:

Dear Sir,—Much has been said respecting the purchase of pews, in the Bulfinch Street Society, about the time of my accepting the invitation from said Society. Will you do me the favor to inform me respecting the same, and particularly if any of my friends took part or voted at the time the call was given. Your reply to this will much oblige Your friend,

F. T. GRAY.

Boston, Dec. 1, 1841.

Rev. F. T. Gray:

Dear Sir,—In answer to yours of the 27th ult., I would say *that none of your friends from other societies, had any thing to do with your call, or voted at that time, as the books of the Society will show.* Just previous to your call, eight pews in the south gallery then belonging to the Society, were sold to individuals, *all of whom* were worshippers in the house.

Your call was given October 29, 1839, and your answer, *accepting the same*, was read on November 3d following. On the 4th of November, eleven pews remaining unsold, belonging to the Society, were purchased, and have been and are occupied as follows: six by individuals who came there to worship with their families, and two of the pews are still occupied by the same families who have worshipped in them over *twelve years.*

Yours respectfully,

JOHN R. BRADFORD,
Treasurer of Bulfinch Street Society.

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I.

At a meeting of the Standing Committee, on Sunday, May 24th, it was voted that the following documents be printed:

REPORT.

The Standing Committee of the Bulfinch Street Society, to whom was referred the subject of salaries for the pastors for the year ensuing, have attended to the duty assigned them, and beg leave respectfully to report, that they immediately chose a sub-committee of five from their body, who called upon the reverend gentlemen, and had free conversation with them. They found, upon their interview, that it was the intention of the Rev. Mr. Dean to resign his charge and take up his pastoral connection with the Society; which has since been confirmed by a letter received by the committee from him to this effect, which is submitted with this report.

After so many years of arduous and faithful labor in the Society, it is to be regretted that this course has seemed expedient. Entertaining, as the committee do, a high regard and esteem for Mr Dean, and knowing the strong attachment to him of the Society,—remembering, also, his kindness, affability and fidelity to his work, they felt that a separation ought not to take place without some expression of regard being given on the part of the Society.

It therefore was the desire of the committee, on learning the intention of Mr Dean, to have proposed, as a mark of esteem and affection to him, that a certain sum be voted him by the Society. They found, however, much to their regret, that this could not be legally effected; they therefore came to the conclusion to recommend to the Society to vote the same amount to Mr Gray, for the year ensuing, as heretofore given to Mr. Dean.

entered fully into the feelings of the committee, respecting the esteem and affection

In doing this, it gives them pleasure to add, that, in confidence with Mr Gray, they found that he in which Mr. Dean is held by the Society, and that he will most cheerfully and happily appropriate five hundred dollars to Mr. Dean, should the thirteen hundred dollars be voted to him by the Society, to be continued for five years.

With these views, the committee would respectfully offer the following vote for the adoption of the Society:

Voted, That the sum of thirteen hundred dollars be given to Rev. Frederick T. Gray, as pastor of the Bulfinch Street Society, for the year ensuing.

All of which is respectfully submitted.

JNO. F. BANISTER, *Chairman of Com.*

Boston, May 3, 1840.

Boston, May 3, 1840.

To the Bulfinch Street Church and Society, with Christian salutations:

Brethren,—After much serious and prayerful deliberation, I hereby most respectfully tender to you the resignation of my office as senior pastor, and humbly ask be discharged from its solemn duties among you.

This request is made with feelings of the warmest gratitude for your past kindness, and with an undissembled desire for your religious prosperity and happiness, as connected with that of your beloved pastor in the Lord. Between him and myself there has existed the best understanding, and the most perfect cordiality of feeling and sentiment, even up to this moment; and therefore I most devoutly pray you to be united and hearty in esteeming him very highly for his work's sake, ever striving together most prayerfully for a heavenly union, and the peace of God among yourselves.

In leaving you, I know not to what particular sphere of ministerial duty it may please divine Providence farther to call me, or where the lines may fall to me; but wherever it may be my lot to live or labor, I cherish the belief that I there shall share a part in your sympathy and prayers.

And I pray you to be assured that, in this separation, it affords me the greatest consolation and pleasure to be able to leave you and your children, with your and their religious interests, under the watch and care of a pastor in whose talents and piety I have the most entire confidence. On you, and upon him, and in this consecrated place, may the richest blessings of Heaven rest continually.

Your friend and servant,

PAUL DEAN,

Boston, May 9, 1840.

Rev. Paul Dean:

Dear Sir,—At an adjourned annual meeting of the Bulfinch Street Society, held in the church on the 3d inst. your letter, tendering your resignation of the pastoral charge of that Society, and asking to be discharged from the duties of that office, was read; on which it was *Voted*, "That it be accepted;" after which the following preamble and resolutions were *unanimously* passed:

"At the annual meeting of the Bulfinch Street Society, held by adjournment in the church, on Sunday, May 3, A. D. 1840, after divine service in the afternoon, on motion of the Hon. Charles Wells, it was

"*Voted*, That the thanks of this Society be tendered to the Rev. Paul Dean, for the able, faithful, and efficient manner in which he has discharged his duties, as well in the pulpit as in the parish of this Society, since its formation.

'*Resolved*, That, in dissolving the connection of pastor and people, which has so long subsisted between the Rev. Mr. Dean and this Society, we feel that we sustain a great loss.

"*Resolved*, That we have entire confidence in the integrity, moral and religious character of Mr. Dean, and we cheerfully recommend him to the whole Christian community as deserving their confidence and esteem.

'*Resolved*, That we believe the Rev. Mr. Dean entirely qualified to promote the cause of liberal Christianity, sound doctrine, and correct morals, by his instructions from the desk, his parochial visits, and conduct in private life; and that, on this occasion of his retirement, we assure him of our best wishes for his future prosperity, usefulness, and happiness."

It was then *Voted*, 'That a copy of the above preamble and resolutions be copied into the records of the Society, and that a copy, signed by the moderator and clerk, be forwarded to Rev. Mr. Dean." In doing which we would most affectionately tender to you our personal wishes for your future prosperity and happiness.

JNO. F. BANISTER, *Moderator.*
BARNA. THACHER, *Clerk.*

At a meeting of the members of the Bulfinch Street Church, on Sunday, the 10th instant, the following votes were passed unanimously:

Voted, That it was with feelings of regret that we listened to, the letter of our much esteemed and respected senior pastor, desiring to relinquish his connection with the Bulfinch Street Church and Society, and that we cannot allow the separation to take place without expressing the Christian sympathy and interest which we most deeply feel. However much we may regret his decision, we cannot withhold our assent to his earnest request and sincere wishes, and do therefore accede with the Society in accepting his resignation.

Voted, That, in the long and faithful discharge of the arduous duties devolving upon him, in his connection with this Church, in the past seventeen years, and for the deep and undiminished interest he has taken in its spiritual welfare, he has our warmest gratitude and thanks, and may feel assured that he will carry our best wishes for his future welfare and happiness, and our ear-

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nest prayers that, in whatever sphere of the Lord's vineyard he may be called, his labors may be richly and abundantly blessed.

K.

Boston, Nov. 27, 1841

Rev. Paul Dean:

My Dear Sir,—Will you please inform me whether any arrangement, other than that effected by the committee of the Bulfinch Street Society, was ever made between you and myself, and if you have ever received any other money on account of my becoming your colleague than the stipulated sum which was agreed upon by you and the committee; and if such arrangement was not satisfactory to you? I make these inquiries, as statements have been published, respecting which your reply to this, I am convinced, will at once satisfy any candid mind.

Very respectfully and truly
Your friend and brother,
F. T. Gray.

Boston, Dec. 1, 1841.

Rev. F. T. Gray:

My Dear Sir,—Yours of the 27th ult. was duly received. I am aware that it has been said that between you and myself there has been something of bargain and sale on the subject of your coming to the Bulfinch Street Society, and my subsequently leaving it; but allow me to say most unequivocally to you, and to assure all persons interested, that no sum of money, or any other consideration whatever, was ever given by you, or accepted by me, either at your coming, or on my leaving, or at any other time, or for any other matter.

The committee of the parish, did, indeed, at my subsequently leaving, propose to make me a certain consideration for five years, as a tribute of respect, in which you cheerfully concurred, as appears by the published documents on that subject, and which was also satisfactory to myself.

Very respectfully,
Your friend and brother,
Paul Dean.

* These statements are confirmed in the Appendix by an authenticated extract from the Treasurer's books, and by the authenticated copy of the Records of the Installing Council and the paper read to the Society at that time by the Moderator.

CHRISTIAN REGISTER.

BOSTON, JANUARY 1, 1842.

THE NEW YEAR.

A new year opens upon us this morning. In meeting our readers, we would exchange with them the salutations, which this day ever brings to the lips of kindred and friends in the social and domestic circle. We wish them 'a happy new year.' May it be happy in its opening, in its progress, and in its close—happy, because marked by good deeds, and the constant advancement of the soul in the great work of an undying sanctification. This day is a waymark on the journey of life, which few can pass with thoughtless indifference. Happy they, who like the Prophet of old, can set up a stone of remembrance and inscribe upon it, 'Hitherto the Lord hath helped us.' It is an eminence in the path of our pilgrimage, on which we naturally pause to survey the future, to look back upon the past. To look back upon the past! who can do this, at this season, and not find in himself a fulfilment of the declaration of Ezekiel, 'Then thou shalt remember thy ways and be ashamed.' Who can remember his ways and not feel ashamed? Who can enter upon a rigid, searching self-examination, and contrast his mercies with his gratitude, his privileges with his improvement, his temptations with his resistance, his trials with his cheerful endurance, his duties with their performance, and not feel that he has cause to humble himself to the dust, and cry out 'God be merciful to me a sinner?' Are we any of us, in spirit and in truth, better Christians—more crucified to the world, more resolved and persevering in our efforts to take up the cross and follow Jesus, more elevated, spiritual, holy in our desires, pursuits, hopes, than we were when the year, which closed last night, began? Do we not find, if we honestly search into all our doings and all our thoughts, during the last fifty two weeks of privilege and opportunity, that the foiled foes of our virtue have not always been trampled under foot, nor the purity of innocence and integrity, the joy of self-respect and peace of mind always preserved amid the rude conflicts of the world? Have not thoughts, that we should not dare to breathe in words, found a resting place in our minds, and feelings and emotions, that put us far from God, been cherished in our hearts. If this be the experience of the past, (and to some extent it must be the experience of all of us,) let it make us wise for the future. It is a fearful thing, to see an immortal being trifling away his years, despising his opportunities, forgetting that 'the goodness of God should lead him to repentance' and 'after his hardness and impenitent heart lay up wrath against the day of wrath and the righteous judgment of God. It is a spectacle on which angels may well look down in anguish and in tears. Let us no longer, or to any extent, exhibit this spectacle ourselves. Let not the first day of the opening year bear to heaven the record of our continued levity and thoughtlessness, or impenitence and folly.—Our privileges are great, let our improvement be great also. The purposes for which they are bestowed are high and solemn; let our first care be to accomplish these purposes in ourselves. Let us so enter upon the new year, so mark its daily events and duties, that at its close we may be able to tell of new conquests over our spiritual enemies and new achievements in the path of holiness.

DOCTRINES OF THE REFORMATION. NO. III.

It is amusing to think of the several points at which different men fix the starting point of fatal heresy. Professor Stuart says it was Unitarianism. In his controversy with Dr. Channing, twenty years ago, he foretold, it is said, that the rejection of the doctrine of the Trinity, would prove to be a parent error, and that its progeny would be, a disbelief of the atonement, the inspiration of the Bible, and of all distinction between natural and revealed religion.

Rev. Parsons Cooke, however, says it was Arminianism. He will not allow, as Professor S. does, that the doctrine of Arminius was a form of orthodoxy; but will have it that Arminianism has the merit; the unenviable distinction, of being the parent heresy of modern times.

Bishop Kenric of Philadelphia goes further back and says it was Protestantism; that Luther and his coadjutors turned off from the good old way, from the safe and trodden paths of apostolic tradition, into a by-way which leads into the wilderness where all is uncertainty and desolation. Thus do wise men differ in their speculations about the danger of innovation. And every one is fully assured of his own correct view of the case, because their first heresy is prolific of a vicious offspring. The Catholic says: 'See the Protestants, split into a thousand sects; some wandering in one direction, some in another; all of them in a fog, the whole a camp of confusion. They have cut themselves loose from the ship; from the ark of truth and safety; they are sailing on the dark face of the waters without chart, compass or helm, and can never make the good port of salvation.

Thus, I have said, do they differ. And one of them is just as good an oracle as the other; as much a prophet, a seer, a just judge, a discerner of spirits, an interpreter of the signs of the times, a conservative of the truth. Protestantism has been justly described, by Bishop Onderdonk, of New York, as a mere negative in Catholicity. Puritanism was a negative upon Episcopacy; the doctrine of Arminius, a negative upon Calvinism; and Unitarianism, a negative upon Orthodoxy. If the mere circumstance of a thing's being negative be proof that it is an error, then Protestantism, Puritanism, English Episcopacy, Arminianism and Unitarianism are all involved in one common predicament. The Catholic is justified in priding himself as being anchored on the only ground of truth. But assumption ought not to be respected as evidence of truth. It has no just claim to this privilege and honor. We demur against the arrogance of the Catholic; also against that of the Calvinist and the Trinitarian. And how ought this whole matter to be determined? The question at issue is, pure, primitive Christianity. what is it? It certainly must be that which Christ himself taught. He preached the true gospel; the whole of it. If he did not teach *the whole*, then he is not justly described as the Author and Finisher of the Christian's faith. If the Catholic can find the whole of his doctrine in the books of the four Evangelists, then he stands on firm ground. His church is founded on a rock. But if the Catholic have doctrines which the Savior did not teach, they are extraneous to Christianity. Their foundation is human authority. It is such even if he could trace them back to the age of the apostles. These were commissioned by the Lord Jesus to teach all things whatsoever he had commanded them. They had no authority to go beyond their instructions. If the Catholic cannot show from the written gospel that the Christian church was to be an hierarchy under one supreme head; that private confession of sins to a priest is every man's duty; that the doing of penance is a necessary part of true repentance; and that a dispensation from this penance may be purchased with money, then in protesting against these things, and separating themselves from the church which upheld them, the Protestants renounced no part of the religion of Christ. What they gave up was corruption and not truth.

And if the Calvinist can find in the records composed by the Evangelists, the doctrines of hereditary guilt, the transfer, by imputations, of one man's sin or righteousness to another, election and reprobation &c., he may, then, be justified in accounting the Arminian a backslider from the faith. But if these doctrines are not there, then the latter is chargeable with no apostacy for rejecting them. It is judged by most Protestants as well as Catholics that the Unitarian has proceeded to a reckless length, in discarding the doctrines of the independent Godhead of the Son, and the expiatory sacrifice of his death. But if Jesus himself did not teach these doctrines, then they make no part of true Christianity. Unitarians, in rejecting them, have only followed up the protestant principle: *Prove all things, holding fast what is true, and giving up all the rest.*

Our Savior preached one plain doctrine; that of repentance. It is the pervading and distinctive element of all his instructions; the very life and root of the Christian system. The gospel regards men as transgressors, and calls upon them to repent, promising them, on this condition, forgiveness and salvation. Repentance consists in unlearning sin, and learning righteousness. A man becomes good and holy proportionably as he brings forth the fruits of repentance. There is no condition of pardon, and salvation but repentance. A faith which has not wrought out repentance, is ineffective and worthless. The doctrine of Christ was, that repentances saves a man, and that nothing else could save him. The Lord Jesus Christ is a Savior because, by effectually urging the doctrine of repentance, he saves men from their sins. He, who repents and obeys the gospel, he is a Christian.

The statements, above made, are fully supported on the pages of the New Testament. They are, also, acknowledged by the concession of the Orthodox and the Catholics. 'We believe,' says a late Catholic writer, (in the Catholic Herald, Philadelphia, one of the October numbers) 'that no priest, bishop or pope have power to absolve a man from the punishment of his sins, unless he have truly and cordially repented of them.' An orthodox minister, whom we lately heard preach from the text, Acts xvi. 31., Paul's answer to the Philipian Jailor, made use of the following explicit terms: 'The atonement of Christ, received by a holy *penitent* faith is the sole condition of salvation for man.'

These extracts speak for themselves. They are concessions fully made. The plain import of them is, that no atonement, no privilege of grace, no faith, no penances, no confessions, baptisms or absolutions can avail to exonerate a man from the wages of his sins, unless he have duly repented of them. Repentance, then, is the indispensable thing. Without it, there is an essential deficiency. But where repentance is, there can be no such deficiency. Faith, penance, confession, expiatory sacrifices, baptism and the like, are all dependent on repentance. By it, they become available, but not without it. The undeniable inference is, that those who hold to the doctrine of repentance, as the only term of acceptance with God, are not apostates from the gospel. They are builders on the true foundation.

Repentance, being the very doctrine itself of the kingdom of heaven, should hold its proper place and prominence. And the more it is kept distinct and alone, the better is it preserved. Connect it, or identify it with baptism, verbal confession, faith in the doctrine of expiation, the doing of penance &c., and the doctrine is obscured. It sustains a hurtful injury. Does not the Catholic mar this doctrine when he holds forth that there is in the gospel no promise of salvation to any man out of the holy church of Rome? And does not the Episcopalian, the Baptist and the Campbelite, equally as the Catholic, darken and dishonor the gospel, when they assert that there is, on the part of God, no covenant overture of salvation to the sinner, except through the medium of a certain specific baptism of water? does not the Trinitarian misrepresent the gospel when he declares that there can be no available repentance without a belief in the expiatory character of the atonement? Our Lord Jesus Christ did not preach in the style which we have just described. He taught that repentance, whether the subject of it was circumcised or uncircumcised, baptized or unbaptized, in the synagogue or out of the synagogue, should be accepted: that the merciful should obtain mercy; that the pure in heart should see God; that the meek should inherit the earth; that he who heard the word and obeyed it, was the man whose house had an immovable foundation; that the kingdom of heaven was in man, not in the organization of the church to which he belonged. He that hath a dream, may tell it as a dream, but he that ministers God's word, should do it faithfully; declare it as it is; what is the chaff to the wheat? saith the Lord.

S. F.

For the Register and Observer.

FRIENDSHIP.

When brilliant hopes the spirit fill,
And gladsome thoughts their mirth instil;
When sudden joy inspires the soul,
And bids the hour with swiftness roll;
When we behold our highest aim
Meet the success, which we would claim,
'Tis doubly sweet if some loved friend,
With our delight his own may blend.

When solitude around us reigns,
And loneliness the soul enchains;
When darker thoughts engross the mind,
And chains of gloom around it bind,
When forms of dear ones far away,
Arise, but to refuse to stay;
If friendship then exert her power,
She can light up the weary hour.

When sorrow's cup to us is given,
And tender ties are harshly riven;
When faith and trust are harshly tried,
And we our Father's love would chide;
When grief hath pierced our inmost heart,
And torn its finest chords apart,
A loved one's sympathy is balm,
Which can the fiercest anguish calm.

And oh! when this life's end is near,
And death's dark messengers appear;
When we must bid adieu to earth,
And hasten to our heavenly birth;
When the dark future spreads its veil,
And earthly trust begins to fail,
If friendship but her solace lend,
'Twill smooth with peace our coming end.

And see his friendship here below,
Such is the joy we here may know;
Then who shall tell its precious worth
In that bright home beyond the earth?
Where the blest Savior's smiles are shed,
All mortal grief and gloom hence fled;
And they whose earthly love was dear,
With angel-love our hearts will cheer.

Cambridge. C. L. S.

For the Register and Observer.

INDIVIDUALS NOT RESPONSIBLE FOR THE SENTIMENTS OF OTHERS.

Either through ignorance, prejudice, indifference, or wilfulness, the religious views of many are grossly misrepresented. Sufficient pains are seldom taken to understand in what indivdual belief consists, while the views of all who compose a certain denomination are classed together, as the botanist classes, plants and vegetables of the same genus. Is he a Unitarian? then such and such are his views. Is he styled Orthodox here is his creed; and as if his thoughts were stereotyped, those framed words, are looked upon as the Alpha and Omega of his belief. Is he a Dissenter? then of course he is considered as dissenting to all that his particular church condemns, and assenting to all that it approves. Is he a Methodist? he is to follow out the method prescribed to him by others. Is he a Universalist? he is supposed to maintain universally the sentiments of his brethren. Thus they are massed. But we have not the key to unlock the secrets of the heart when the watchword of a party is obtained. There are depths not sounded by such shallow lines. There are pearls beneath the ocean-wave, which the surface never mirrored. The mind, alone, is the standard of the man. That may be dwarfish, though shrouded in an herculean frame. The man may be of a diminutive physical stature, yet the mind is not necessarily so. He may be weak in body, yet strong in spirit. The minds of men are as various, also, and as differently constituted as their bodies. It follows, of course, there will be as great varieties of opinion among them. Though a person may conform in general, to the views of a particular sect, yet, it would be absurd to suppose that he must therefore breathe in harmony with every idea expressed by members of that party. He would thus lose his identity, and be as it were, but a piece of living machinery. Am I, being a Unitarian, to endorse each sentiment uttered by every other Unitarian? It would seem idle to put such a question. were it not, that many at the present day express themselves in language that would imply an affirmative thereto. Such, however, cannot be otherwise than superfical observers and thinkers. Why not go farther, and estimate the piety of all, by the conduct of one individual professor of religion? or the sinfulness of all, by another's guilt?

Furthermore, in regard to religious views, which may be considered extravagant or otherwise, how unreasonable, how unjust, to attribute such sentiments, to all the members of a particular denomination, merely because one of their number has expressed a belief in them. To illustrate: A few months since, the writer of this article, listended to a discourse by a Methodist clergyman, in which was portrayed in the most terrific characters, the torment of those, who were doomed to suffer everlasting punishment, 'in the lake of fire and brimstone,'—which expression was used not figuratively but in the literal sense. The preacher believed it to be *material fire*;—that words were inadequate to describe, or the imagination to conceive the sufferings of that eternal abode. In my simplicity, I had believed, that the doctrine under such features, was long since discarded by all Christian denominations. I had indeed supposed such views were obsolete;—and is it not high time that we might with truth speak of them, as 'among the things that were.' I am not, however, inclined to judge so harshly of that numerous sect of Christians, as to ascribe to them, collectively, views, that might fill even a Mussulman with horror.

Look for a moment at the Universalist's belief. If it were asked, 'In what does it consist,'—I suppose in many cases, the answer would be in effect this, 'A Universalist is one, who believes that all punishment is confined to this life.' Whereas there are many of that respectable body of Christians who *do not* believe it thus limited. Some indeed maintain that a perfect retribution takes place in this world, and that all will be happy, the moment they enter the next conscious existence; while others hold that as at death man ceases from all transgression, the work of purification then commences,—if it has not previously, and will continue till all mankind are capable of offering unto the Father of all, an offering in righteousness. Others, again believe in an intermediate state of existence after death, in which the sins of all, both of the good and the bad, shall be purged away,—when 'they shall all be changed,' and in the morning of the resurrection arise to swell the ranks of the redeemed, who continually surround the throne of God. Yet they all believe in this great truth, 'Without holiness no man shall see the Lord.' They agree also in this,—that all apparent evil will be, ultimately, overruled for the good of those who suffer. And it would be unfair to suppose that any particular individuals connected with that body were responsible for the sentiment of every other individual believer of their general doctrines. It is impossible for any sect as a body to agree in all minor points, unless one man's understanding be made 'the rule and measure of another man's; then, individual opinion would be, but of nominal worth. In regard to ourselves, agreeing as we do, in essentials, what matters it, that in non-essentials, we honestly differ? And this may be asked in relation to all denominations of Christians, who though travelling by different paths, hope to arrive at the same place of rest in heaven. There are great fundamental truths that form the basis upon which all their theories rest, 'Jesus Christ, himself, being the chief corner stoner stone.' Away then, with that spirit of exclusiveness, that reigns in our midst, which rashly prejudges the actions, the motives, and the principles of fellow-mortals, for it is not in accordance with the spirit of him, who is called, '*Our Master*.' 'Judge not, that ye be not judged.' For every one must stand or fall, according to his *own individual* deserts. God is no respecter of persons, of names or professions, but 'every one who doeth righteously, is accepted of him.'

T.

SUNDAY SCHOOL CELEBRATION.

The Sunday school connected with the Rev. Mr. Muzzey's Society in Cambridgeport, held its Anniversary meeting on Friday evening, Dec, 24, ('Christmas eve.') After prayer by the pastor of the society, a hymn written for the occasion by Miss Caroline F. Orne, a teacher, was sung. Mr. F. D. Huntington, of the Divinity school, then addressed the teachers. He spoke of the appropriateness of the occasion for reflecting on the duties and objects of the teacher. It was the birth-night of the great teacher. And he saw in the recurrence of this birth-night celebration a pleasing indication that Christ in his loveliness and his holiness was yet honored in the world, that the memory of a holy life had not lost its efficacy among men. Christ was the best teacher, and on this night every teacher who would learn his duty, and seek to be guided in its performance should look back to him.

The objects of the teacher he defined to be, to gain the readiest access to the mind of the child, and to interest him deeply in religious truth. Requisite to these ends are. 1st. *Confidence in the child.* The teacher must have faith in his pupil, must approach him with perfect sincerity, with openness and trust. Jesus never looked upon his followers with distrust, but by confiding in them opened an avenue to their hearts. 2nd. Adaptation of instruction to the life of each individual, a regard for the condition and character of each one, in communicating the religious truth which is to nourish and develope that character. Here the example of our Savior is full of instruction. And the teacher will feel the more the nobleness of his work, if he looks upon it as the instrument of forming *character*. It is the high privilege of the moral teacher that he unfolds the spiritual life, that he directs what is chief in the life and fortunes of his pupil, his *character*;—his most lasting, his most valuable treasure.

3dly. Diligent contemplation of Jesus, constant regard to the beauty of his life and the heroism of his love is indispensable to the teacher. And the faithful performance of his duty will tend to strengthen, and increase this regard. As we seek to inculcate the spirit of our master upon others, we shall feel its power over ourselves.

The office of teacher encourages the feeling of brotherhood. Our moral lessons bring us nearer to our pulpils, and the fraternal relation in which we stand together, gains a deeper and holier significance. There are difficulties great and discouraging, in the way of teachers, but there is this to confirm them in their work, that it is the calling of their master, and the surest means of possessing his spirit.

Mr. G. F. Thayer, of Boston, then spoke to the children in a peculiarly attractive and happy manner. The subject to which he called their attention was 'kindness.' By numerous illustrations from Scripture, and by an abundance of those stories which force truth home to the hearts of children, he made clear the beauty and excellence of this most winning Christian virtue.

A hymn was then sung, written by Thomas Dawes, of the Divinity school, a teacher. Rev. J. F. Sargent, of Boston, addressed the parents. He spoke of the influence which the conduct of parents may have upon their children's character. The child, in some sense, worships its parents. Its first ideas of what is good and holy, come from what it sees in the life of its parent. The parent, therefore, should beware lest his defects be transmitted to his children. Like the Italian mother, who gave up her children, to the care of another lest she should transmit to them, the disease which infected her, the Christian parent, should take care that natural love be not the means of transmitting bad dispositions, or a wrong heart.

How can parents promote the objects and welfare of the Sabbath school, is an important question. A brief but comprehensive answer would be, by becoming the representatives to their children of God—of Christ—by working *with* the Sabbath school teacher—by following up at home the instructions there given—by cultivating pleasant associations with the Bible, not only telling children that it is true, but making them *feel* it to be true—by taking a lively interest in the school, teaching personally, if convenient, visiting and sympathizing with those who are teachers—by knowing the out-door life of the child, what he is doing, where he is when out of our sight, with whom he associates—in these, and in many other ways, may the parent co-operate with the Sunday school teacher.

Mr. Sargent closed with some remarks upon the great and important duties which the relation of *parent* imposed, and the indefiniteness of its duration. The exercises of the evening were ended by the Doxology 'From all that dwell below the skies.'

The celebration was as pleasant as usual. The singing by the children, was remarkably fine. Why may not the practice of thus celebrating the anniversary of the birth of our Lord become general in our churches? Christ said of little children, 'of such is the kingdom of heaven,' and what more fit than to call ball back to our recollection that night when celestial choirs heralded the birth of our Savior—to carry us back to the bright dawn of that sun of righteousness, whose beams have been spread abroad for the healing of the nations.

B.

For the Register and Observer.

INDIVIDUAL STUDY OF THE BIBLE.

Brooklyn, L. I., 20th Dec., 1841.

Messrs. Editors,—In an article in your paper of the 18th inst., headed 'Individual study of the Bible,' you have published an extract from a Lecture (as reported for the 'Brooklyn Daily News') recently delivered by the Rev. Dr Seabury of New York 'on the Holy Catholic Church, its perpetuity and freedom from essential error, &c. &c.' In this extract Dr S. is represented as saying 'that he who takes the Bible to find out for himself a faith as he understands it, and desires it, opens the foundation of crime, discord and error.' In commencing your comments on this extract you say, 'we had supposed this to be the the theory of the *Catholic* Church, but we have never before seen it stated so badly and boldly. We hope for the honor of the Catholic Church, which numbers in its fold in this country, many for whom we cherish a high regard &c. &c. From these comments and others which immediately follow, I infer that you have set down the Rev. Dr Seabury as a preacher in the Holy *Roman* Catholic Church,—such is not the case,—he is a preacher in the Holy *Episcopal Roman* Catholic Church, and Editor of the 'Churchman' the official organ of the Right Rev. Bishop Onderdonk of this Diocess. This Lecture has produced great excitement both in Brooklyn where it was delivered, and in our Sister City, New York. As we are commanded on high authority to render unto Cesar the things that are Cesar's, if there be honor or credit to be gained by putting forth at the present day such sentiments as those above alluded to, it should be given to the Holy Episcopal Catholic Church and not to the Holy Roman Catholic Church.

Yours truly, J. H. F.

RECENT PUBLICATIONS.

Reverence and family Discipline. Two sermons preached at Portsmouth, N. H. on the day of the Annual Thanksgiving, Nov. 25th, on the Sabbath following Nov. 28, 1841. By Andrew P. Peabody, Pastor of the North church. Published by request Portsmouth, John Foster; J. F. Shores & Son, 1841.

These sermons abound with strong, practical good sense. They are full of just and useful thoughts, and deserve to be thoroughly read and pondered.

The first sermon opens in the following manner.

'Ours, it is to be feared, is an irreverent age and land. The number of those, who neither fear God nor regard man, is greatly multiplied. The whole providentially arranged system of things seems to be reversed; and, if there is any one motto, which might be inscribed on the surface of society as it now is, or as modern innovators and radicals would have it, it would be this, 'The elder shall serve the younger.' Youth no longer hangs upon the counsels of age and experience, or deigns to ask of the former times; but, the less one knows of the past, the surer and wiser guide for the future is he esteemed by many. Men often talk of the past, as if God had never worked, virtue never breathed, philanthropy never lifted a finger, and wisdom never given a true response, until now. We hear much concerning the *dead past*; and are bidden to let it *bury its dead*. Oh how soon, if our children are no wiser than ourselves, will they be talking the same unmeaning cant about our boasted present!

I by no means profess myself a conservative, in opposition to the true spirit of reform. I do not believe that God means that our race should remain stationary. But I feel equally sure that he does not mean that the race shall go backward; and to pay no need to the lessons of the past is to go backward,—it is to forfeit whatever good has been gained by those who have preceded us, and to incur the hazard of all their follies, mistakes and failures. Indeed, in point of fact, the boasted new truths of the present age resemble so nearly exploded errors of former times, that it demands the most acute spiritual discernment to tell them apart. Thus the last new philosophy is as old as Plato. The theological speculations of Chardon Street are the mere cast clothes of the Brethren and Sisters of the Free Spirit—a sect, which sprang into being in the *thirteenth*, and did not survive the *fifteenth* century. Those, who eat no pleasant bread, and abhor all manner of meat, are but reviving a moral code, under which the Jewish sect of the Essenes lived and perished. Those, who speak evil of dignities, despise governments, denounce law, and spurn at all the bulwarks of social order, are only renewing phantasies, which the early Quakers conceived, and then outgrew. Thus, where the past is unheeded, are men constantly stranding their vessels on the very rocks, against which there are multiplied wrecks and blazing beacon-fires to warn them.

But there is good in the past, as well as evil. And it is our appointed work to take that good, and make it better,—to start from the results that have been already reached, from the problems that have been wrought out, from the maxims and examples that have stood the test of time, and thus to go from knowledge to knowledge, and from strength to strength.

The same lack of reverence, that betrays itself with regard to the past considered abstractly, is widely manifest with regard to all persons both human and divine, that are commended to our reverence by age, station of character.'

On the 9th page he speaks as follows.

'We discern this same irreverent spirit in many of the *theological* tendencies of the day. How fertile in novelties and vagaries has been the religious history of the last few years, or, I might almost say, months! We know not how to analyze or class the multitude of vague and wild theories and speculations, which deluded men and unsexed women have broached and advocated, in conventicles and through the press, in village, town and city. But they all bear close kindred in one point. They all take their start from this abounding spirit of irreverence, from a contempt for the traditional and authorative, from an unwillingness to receive law even from the All-wise, and the determination of each to be a law to himself. They are as various as the minds which promulgate them, because each of these minds shuts out the great central light of the moral universe, and follows the twinkling of its own tiny star. 'Ye shall be as gods,' were the ensnaring words of the tempter to our first parents; and never were these words whispered with so flattering an unction, and into so many ears, as at the present day. Even school boys and young maidens have caught the whisper, and, before they are men and women grown, they prate about the sufficiency of their own souls and their own inspirations, and their inability to take on trust even those teachings, which have the manifest seal of God. Misguided parents too babble to their children lessons of self-obedience and arrogant self-reliance, and laugh as obsolete at what once was the law for the young spirit, 'Fear God, and keep his commandments.'

That this state of things can be permanent, I by no means believe. But the end is not yet. I greatly fear, that these godless vagaries cannot pass away without such shocking developements of licentiousness and guilt, as have been the issue of similar movements in former times. The risen generation of self-worshippers may abide by the habits of old-fashioned morality, which they learned under better auspices. But those, whose characters shall be formed under such maxims as, *Obey your impulses,—Follow your instinets,—Believe no teacher,—Trust no written or traditional law*, will show, it is to be feared, in unbridled and shameless profligacy, how well able man is to direct his steps without the law and the spirit of Jesus. I hesitate not to say, that the analogy of all ecclesiastical history renders it as certain, as the experience of the past can render any thing in the future certain, that this boasted new light, this reformed theology, this christianity without Christ, this religion without reverence, faith or prayer, will ere long betray its true spirit and tendency in such open, avowed and gross practical immorality, as will make its disciples subjects, not for formal argument but for the severest animadversion of law and justice. In proof of this tendency, it may not be out of place to remark, that even by men and women of pure and virtuous lives, who are involved in these speculations, the sanctity and permanence of the marriage covenant are already called in question, and public morals thus attacked at one of those avenues, where the surest deadly blow might be aimed.'

In the 2nd sermon he sets fourth very strongly the importance of family discipline.

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Farewell Address to the Unitarian Society in Nashua. By Samuel Osgood, Printed for the use of the Society in Nashua—Albin Beard 1841.

This address will be read with interest not only by those, for whom it was especially prepared, but by all who may be so fortunate as to meet with a copy. It breathes an earnest, affectionate, Christian spirit, and presents a brief history of the Unitarian Society in Nashua, alike honorable to the people and their pastors.

We should be glad to extract several passages, but have room only for the following in which Mr. Osgood describes the object which he has aimed, and the views he has presented in his preaching.

'You have not had of late many controversial sermons. Instead of giving whole discourses to the peculiar doctrines of our faith, it has been my aim rather to weave our doctrines in with practical and experimental relation, and to exhibit Christian truth not as an abstraction, but as it is connected with life. The sermons have generally been doctrinal and practical at once. No attempt has been made to equivocate however. The doctrines of our faith have been fully preached in a regular series of discourses, and have never been lost sight of.

We have loved to meditate upon the loving attributes of God, the All-wise, All-good Almighty, and have reverently acknowledged his revelation of himself in Nature in the Soul, in Providence, and more than all in his Son, with whom the Father dwells in all his fulness, and in the Holy Spirit through whom the Father bears witness of himself in every faithful heart. We have not echoed the common doctrine of the Trinity. To us there is but one God, the Father, and we acknowledge his presence in Jesus Christ and in the Holy Spirit. This view of the Divine Being meets the assertions of Scripture and satisfies the spiritual wants of the heart. It has been our wont to enlarge much upon the love of God, and to look to the Gospel as the brightest display of his goodness. And we have never forgotten the divine justice nor deemed justice incompatible with perfect love.

The Nature of Man has been a frequent topic in our pulpit. His two fold nature has been constantly illustrated—the soul and the senses, the flesh and the spirit, the earthly and the heavenly. The view of man held forth by Jesus and so fully stated by Paul, that systematic expositor of the truth as it is in Jesus, has been ours. Man is first a creature of sensuous impulse or carnal being, and only by the growth of the spiritual powers he becomes what God intended him to be. He must be born of the Spirit as well as of the flesh before he can have true life. The law of life must make him free from the law of sin and death. God has given him the power to become religious, and will not condemn him for depravity that he cannot help. Through Christ and through conscience our Heavenly Father calls us all to himself, and the way to his presence implies the power to come. It is to our own condemnation and not to the disparagement of his love that we so often go astray. We have not so wandered from the true doctrine of Christ as to assert man's ability to find peace with God without divine aid, nor have we so disparaged human nature as to deny the capacity of man to draw nigh to God and receive the good spirit.

The third division of Christian doctrine relates to Salvation, or the means of producing reconciliation between God and man. We have not regarded Christian Salvation merely as deliverance from hell or the fear of hell torments, but as freedom from the thraldom of sin and death, as redemption of the soul from the power of the passions and senses, and its exaltation by faith and love into the divine kingdom, the heavenly sphere which may be entered even now, although its consummation is before after. Not by our own works merit, but by a living, active faith in Christ the image of God and in the life and mortality brought to light by him we are made partakers of this salvation. Of ourselves we cannot be saved from the evil of this world, nor established in firm trust in the eternal life. The evils of existence press heavily on the heart, and unless the Divine Comforter be there, evil will often seem to prevail over good; the soul can find reliance in one who, like Jesus, has sounded the depths of suffering, and proved by his own experience that there may be joy beyond—in one who has passed through the gloomiest recesses of this vale of tears, and shown that beyond the darkness there is glorious light—that even Gethsemane may have its ministering angel, and the cross may lead to the heavenly crown. Christ has passed within the veil. While on earth holding constant communion with God, by his death he was completely glorified and his union with the, Father was consummated. He has opened heaven to our faith. The curtain before the Holy of Holies is rent asunder. We may now all enter the sanctuary of divine truth, may behold the ark of the covenant between the human soul and the Eternal Father, and without priest or sacrifice, by a living faith may find a blessed reconciliation or atonement.

We cannot forbear to transfer to our columns the following beautiful passage, with which the address closes.

'We must part. But I trust we may have many pleasant hours together, and that there will be many occasions of meeting one another again. It will be to me a source of great pleasure to visit you often and to rejoice in your welfare. I can not love another people better than you, nor a greater kindness and appreciation than you have extended. My prayers are for your prosperity and peace. Pray for me. I need your prayers and your sympathy. I go to a new and more arduous field of labor, and expect to meet new cares and new trials. God grant, that in all the vicissitudes of life, I may be able to look back to you as a band of friends and to this pleasant place as a green spot, which can

e its brightness, and which may be often ndly remembered and not seldom happily visited.

We part, before indifference has had opportunity to chill our affections, or routine as robbed our life of its freshness. I have realized among you more than I ever dared hope from my profession. I have loved to preach to you, loved to visit you, and never have seen years as bright as the last. The past has been happy; may the Ruler of events make our future auspicions. Hopefully, though sadly, let us say our farewell. All that has been good and true and beautiful in the life we have lived, the truths and affections we have interchanged cannot perish, but will go with us wherever we go, and dwell with us wherever we dwell. Bright circle of Sabbaths of our worship! Sacred rites in which we have joined! Solemn festivals that we have celebrated! Joys hallowed by devout gratitude and sorrows consecrated by faith! Hours in the social circle, given to joyous converse or engrossed by sacred thoughts! These shall not pass away. Memory shall emblem them in the fragrance of affection. Love shall cherish them in her imperishable urn. And let us devoutly cling to the hope of reunion in a realm where there are no partings, and where all that has been lovely in our lives shall bloom anew with an unfading beauty.

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The Lady's Book for 1842.

This Magazine has long ranked among the very popular Magazines of the day, and in the elevated character of its reading articles as well as in the beauty and variety of its Monthly Engraving and Embellishment, has, we believe, been much in advance of others. In addition to the other writers entitled for its pages, Miss Sedgwick and Mr. Willis, are hereafter to be added. Mrs. Sigourney and Hale continue its Editors. The two Steel Engravings in the present number entitled 'Industry' and 'Idleness' are beautifully done, and could alone commend the work to notice.—Messrs. Jordan & Co. 121 Washington, opposite Water street, are the Agents.

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Sixteenth Annual Report of the Board of Managers of the Prison Discipline Society. Boston: 1841.

The Report of this excellent institution appears with its accustomed regularity and presents, as in former years a mass of valuable and highly interesting information. Though from the necessity of the case, the topics cannot be new, yet the facts developed from year to year in the Lunatic Asylums, Penitentiaries, and Prisons of the country, are worthy of the special attention of every good citizen and Christian philanthropist.

The statistics of the Lunatic Asylums, form the second division of the Report, and present an encouraging view of this most important department of benevolence. What form of human wretchedness more urgently claimed relief, or could appeal with greater justice to human sympathy than did this of insanity, as it was to be witnessed, or rather as it was too often attempted to be conceded, within the prisons and private asylums of the land, twenty years since? It has been the labor, and it will be the enduring honor of this Society, by the efforts of its intelligent and devoted Agent, to bring relief to this unhappy class of our fellow-citizens. By publishing abuses, which needed a fearless exposure by suggesting reforms, at once practicable and effectual, by encouraging the efforts of individuals, and stimulating Legislatures to action, he has been the instrument of multiplying the Public Asylums for the Insane, and of improving their condition, wherever they are found.

Under the enquiry, 'to what extent is provision made for the Insane in the United States,' he says

'We have seen that the whole number of insane, according to the last census, is 17,181, and the number who became insane annually, by estimate, 5719. According to the tabular view of eleven asylums, contained in the Report, the whole number under treatment in these institutions, last year, was 1470; and the number received into them during the year, 932. There are five other asylums established, and in operation, from which returns have not been recieved, which may increase the whole number under treatment to 1800, or, possibly, to 2000; Dr. Brigham estimates the number at 1800;) while the number received annually may be 1200. When the Asylum at Utica is completed for the accommodation of 1000, 3000 may have provision made for their accommodation each year, and 1500, or, possibly, 1800, for their reception; so that the great work of making suitable provision for the 17,181 insane in the United States, and the 5719 who become insane annually, is well begun, but not more than one fourth or fifth part accomplished.

Again,

'Of the hundreds and thousands which have been confined to Prison, nobody ever knew or heard of more than three instances of recovery from insanity during the confinement of a person to a Jail or House of Correction.'—*First Report of the Trustees of the N. H. Asylum.*

'This language may be too strong, and not fully authorized by facts. Still, very few persons will be found to call it in question. It is substantially correct.'

In speaking of 'the moral and religious instruction in Insane Asylums' he quotes the following sentences from Dr Bell, of the McLean Asylum.

'On the Sabbath, all such as are in a proper condition, attend some of the various churches in the vicinity, according as their preferences or early habits may dictate a selection. At one church, our average number of worshippers is from twelve to twenty, every Sabbath; and the whole number usually abroad to public worship, is, perhaps, about thirty.

As the motives to self-control and self-respect are augumented by such a participation in society as public worship amongst the world affords, I believe the course pursued here, especially as it has never yet caused the slightest incouvenience or disturbance to the religious societies which we attend, is superior, for our class of patients, to having a specific chapel for the insane. On Sunday evenings, we have a discourse, to which many of those whom it would not be deemed prudent to take abroad to church, are invited.

The regulated, discriminating, and cautious attention to the exercises of religion, is so valuable an auxiliary to the moral means of treating the diseased mind, not less from its specific influence on the heart and feelings, than from its administering to the self-control of the individual, that we have rejoiced to see the experience of this institution adopted in others.'

Did our limits permit, we should gladly extend these extracts, and particularly adduce some parts of the Testimony furnished as to the effect of Moral and Religious instruction in Penitentiaries. But we can only commend the Report itself and the interesting charities it embraces to the attention and to effectual help, as they may have opportunity of rendering it, of the friends of humanity and of Moral Reform.

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Words in a Sunday School.

This is No. 5 of Mr. Benj. H. Greene's series, called the Sunday School Library. It is an excellent little book, we think, so far as we have examined it, either for the Sunday School or for a New Year's present. It consists of short essays, containing reflections on such subjects as the following. 'Adam in Paradise,' 'Moses,' 'Spring,' 'Blessing follows effort,' 'Living Water,' 'The Ideal Life.' The aim throughout seems to be to give a spiritual turn to every subject. A valuable part of the little book is also the collection of poems, one of which is appended to each essay. These are very sweet and flowery, and some of them seem to us as good as Kebles'. The following is a specimen.

Wonderful flowers! many and meek,
Mossed and fringed and bearded flowers,
With your circling leaves and petals sleek,
Crowding the royal summer's hours;
Angels from God,—I know you well;
Oh what is your message, speak and tell.

Wind, that wanders o'er my brow,
Making me smile, 'tis so soft and slow,
Like to a rushing wing, you now
Crest into white the water's flow;
Utter your tidings to my ear,
You are from God;—I hear, I hear!

Graceful morning! graceful and bright,
Coming so often, yet always new,
Arching, shadowing, dreaming Night,
Starry-crowned and gemmed with dew;
What is the lesson ye would unroll?
Whisper it to my listening soul!

God is in us! nor less in thee,
Thou too art sent,—awake, oh child!
And with earnest heart, and purpose free,
Speed on thy message undefiled;
And ever His brightest angel prove,
Doing thine errand of truth and love!

pp. 29 and 30.

In this poem and others which we have looked at, the 'weightier matters of the law,' are attended to. There is in them poetic thought and sentiment, and, as our readers can see, a very musical flow of versification. Yet there are certain tithes of mint and cummin, to be also rendered at the altar of the Muse; the absence of which, her High Priest, must condemn. Occasionally we find the grammar a little slip-shod. We have corrected two errors in this poem, one of *case* and another of *number*, and a confusion of *persons* still remains in the second stanza. This kind of poetry is well worth correcting. One can afford to lay out some labor in polishing mahogany, though it would be thrown away on a worse kind of wood.

This little book is better adapted to the higher than the smaller classes of the Sunday school. It contains much that will interest and improve them. We are grateful both to the authors and and publishers of these little volumes.

THE CHRISTIAN EXAMINER.

The number for January, 1842, contains an interesting variety in its articles, as the following table of contents show.

Burial of the Dead. Lectures on Spiritual Christianity. By Isaac Taylor. A Winter in the Azores, and a Summer at the Baths of the Furnas. By Joseph Bullar, M. D., and Henry Bullar, of Lincoln's Inn. Specimens of Foreign Literature. Vol. X. Theodore: or, The Skeptic's Conversion. Translated by James F. Clarke. Monaldi: A Tale. By W. Allston. Authority. Dewey's Two Discourses on the Nature and Province of Natural, Revealed, and Experimental Religion. By Orville Dewey, Pastor of the Church of the Messiah, in New York.

Critical Notices.—A Sermon delivered at the Funeral of the Rev. Ezra Ripley D. D. By Barzillai Frost. The Death of the Aged: A Discourse preached to the First Church and Society in Concord, Mass. on the morning of the Sabbath after the funeral of their late Senior Pastor, Rev. Ezra Ripley, D. D. By Convers Francis, D. D.

The Christian Psalter: A Collection of Psalms and Hymns for Social and Private Worship.

Theory of Teaching, with a few Practical Illustrations. By a Teacher.

Anthon's Classical Dictionary.

Poems: Narrative and Lyrical. By William Motherwell.

American Criminal Trials. By Peter W. Chandler.

New and Recent publications.

Index.

We have not been able to read any of the articles, but in opening the number carelessly our eye rested on the following passage in the article on 'authority.'

'Another ground on which we cling to authority in religion is, that there are not few of the doctrines of Christianity, which it is admitted on all hands, consciousness does not teach, and for which, therefore, we must rely on the God-attested word of Jesus and his apostles. Among these doctrines we feel constrained to place the immortality of the soul; and we are confirmed in so doing by observing, that little or no stress is laid on this fundamental article of faith in the writings of those, who deny the authority of Jesus, and that some of them use of this subject, language, which implies the loss of individual identity at death, and the reabsorption of every human soul into the divine nature. Consciousness can hardly be vaunted as competent to thread the complex relations, which human guilt has established between God and man. Consciousness cannot teach us the minute and paternal providence of God, the intercession and continued love of Jesus, the fellowship of the holy dead, the nearness of the heavenly witnesses. These are truths which rest upon authority; and let him who loves them be the last to lay sacrilegious hand upon thir corner-stone.

We also deprecate the contempt which many express for authority, and the corresponding exaltation of the individual consciousness, because it presents the domain of spiritual truth under a false and belittling point of view. Ancient astronomers, because they regarded our own little planet as he centre of the universe, had no large and comprehensive views of the system, and could give no satisfactory explanation of its phenomena; but the whole seemed to them dark and narrow. The Copernican system, bo sending our planet back to the circumference of creation, revealed the vastness and harmony of the universe, and reflected upon the earth the higher dignity and glory, from its bearing even a humble part in a system so immense and perfect. Christianity, as resting upon the authority of Christ, is the Copernican system of the moral universe. It reveals God as the centre, and all other beings as revolving around him in nearer or more distant orbits. It gives man his place in the circumference of the spiritual universe, but of a universe so vast, that an unspeakable glory rests on its humblest satellite. The philosophy, falsely so called, which comes in its own name, and owns allegiance only to its own intuitions, creates a Ptolemaic system of its own, makes itself the centre, God the dimly descried satellite, visible only insomuch as light from man's tiny soul beams upon him; in fine, degrades the majesty of heaven and earth into a paltry figure of rhetoric.'

RELIGIOUS SUMMARY.

Methodists.—The Odeon, in this city, which has been rented for some time past, by a religious Society under the care of Rev. Mr. Rogers, has been hired for five years by members of some of the Methodist Societies in this city, and is to be open for worship on the first sunday in January.

New Methodist University.—The Zions Herald informs us, that Ohio and N. Ohio Conferences have united to found a University in that State. Premises have been purchased at Delaware, containing 20 acres. $200,000 are necessary for its completion and endowment. 'The college enclosure,' says the Western Advocate, 'is tastefully laid out with gravelled walks, and with ranges of all kinds of forest trees.'

It is gratifying to learn that amongst almost all the different religious sects, there is a steady and increasing attention to an advancement of the means of education. It cannot but be regarded as a favorable symptom. It certainly must, in the end, prove a fatal enemy of bigotry and superstition. A forbearing and charitable estimate of the character and sentiments of others must, as a general rule, go hand in hand with libera l cultivation of the intellect. We have evidence of this in the views and habits (or some points,) of the denomination of which we are speaking. It is but a few years since written discourses, clergymen were almost universally decried by them. Now it is otherwise. We have noticed, in the last Zion's Herald, that the Committee of arrangements for the next meeting of ministers at Eastham, reqire that those appointed to preach, to write out their sermons at length. 'It is requested, say the committee, that the brethren write out their sermons at full length, whether they choose to read them or not; and that the substitutes come as fully prepared as the principals,

The topics of discourse, at the contemplated meeting, are,—The Christian Ministry—Infant Baptism, Human Depravity, Justification, Witness of the Spirit, Apostacy, and Education.

The Catholics. The New York Evangelist speaks of a new movement among the Catholics of that city, and says it is understood that a new daily paper, of the penny class, is about to be started in that city, under the patronage of the Catholics, and to be under the editorial management of a gentleman who takes a prominent part in urging the Catholic claim for the school fund. It is proposed that it will have nothing to do with politics, but endeavor to diffuse information among the mass of the Catholic community.

A desirable undertaking this, if its promise should be faithfully fulfilled. Whether it will be so done or not is another question. 'Diffuse information among the mass of the Catholic community' and what would be the consequence? One happy result would be that all contention about the school fund would soon die away. The mass of the Catholic people themselves would soon understand that the best interests of their children, were identified with the school system as it is, where they would enjoy equal advantages with all the other youths of the country, and where their minds would be free to inquire, think and decide for themselves.

The religious statistics of the Catholics have been recently given in the Presbyterian, from which we learn that they have now in the United States sixteen dioceses, one archibishop, thirteen bishops, three coajutors, and five hundred and twelve churches and chapels, three hundred and ninety-four stations, five hundred and forty-five clergymen, seventeen ecclesiastical seminaries, eighteen colleges, thirty-one female religious institutions, forty-nine female academies, seventy-two charitable institutions, and eighteen periodical publications, devoted to the cause of Popery.

FOREIGN INTELLIGENCE, ENGLAND.

By the Columbia Steamship, which arrived at this port on the 21st ult, we have English dates to Dec. 4th.

There is no important English news. The trade in the Cotton and Wollen manufactures continued dull. The sales of cotton this year, as to Dec. 3 fell short of last year's sales about 180,000 bales.

We learn from London papers that our Minister to England, Mr. Everett, arrived in London on the 18th Nov. and had an interview with the Earl of Aberdeen, at the Foreign office, by appointment.

A reinforcement of the troops in China, amounting to about 2000 sacked from Portsmouth on the 2d inst.

The health of the Queen dowager was decidedly improved.

The Earl of Elgin, formerly British ambassador to Constantinople, and one of the representative Peers of Scotland, died early in November. This was the same person who has been famed for his depredations in Greece on the remains of ancient architecture.

The papers also announce the death of Sir Francis Chantrey, the great sculptor in his 59th year, and also of Dr. Birkbeck, one of the founders, and the President of the London Machanics Institution, in his 67th year.

It appears that an arrangement has been made with the Pacha of Egypt for the transit of goods through Egypt under charge of the Peninsular and Oriental Steam Navigation Company, on the most favorable terms. The course of the Pacha, in regard to this affair, has been highly honorable and disinterested.

A line of packets for the West Indies was announced as ready. On the 16th four were to sail, one for Barbadoes, one for Jamaica and two for Havana on different routes.

The London Times of Nov. 25, says that a thoroughfare was yesterday effected in the Thames Tunnel, and made use of for the first time by the directors and subscribers who assembled on the occasion. The tunnel was expected to be completed in about three weeks.

The Queen wishing to shew an act of royal clemency, on the happy occasion of the birth of a Prince, has issued an order for a pardon, or commutation of punishment of various convicts.

France.—There had been rumors of an expected breaking of the French Cabinet; but by the latest intelligence it appears that the difficulties were adjusted; a compromise having been agreed on between the contending Ministers, Marshall Soult and M. Hermann, by which it was settled that the expenditure should be reduced in the sum of 12 000,000 francs.

Spain.—It is stated that the troubles in Spain are gradually subsiding.

Portugal—It is reported that the intrigues of the Spanish Government in order to effect a union of Spain and Portugal ar still continued.

Syria.—News from Syria to the 29th Oct, has been received. It is stated that the country has again become the theatre of violence and bloodshed. A Syrian correspondent of an English paper says,—

'On the 12th the Druses assailed with the utmost ferocity the unsuspecting Christian population, who had met to deliberate on the affairs of the Mountain, and put old men, women, and children to the sword. The Christians ran to arms, and civil war was raging throughout the country. No fewer than a hundred villages had been sacked, and Beyrout was crowded with families who had fled from the fury of the combatants. Colonel Rose, Selim Pasha, and Emir Beshir had vainly interfered to allay the insurrection.

The Niger Expedition.—The English expedition to the Niger, of which we have spoken heretofore has arrived safely in the mouth of the Niger. A private letter had been received, dated Aug. 18th. Nothing had transpired worthy of much notice.

Emigration. We learn from the English papers that a large and powerful association is now in progress of formation, having for its object the establishment of an extensive and national system of emigration to the British North-American colonies. This association is also supported by an union with the baronets of Scotland and Nova Scotia, whose territorial claims on the ancient province of Nova Scotia will thus, it is anticipated, be made not only available to themselves, but be neficial to the distressed population of the kingdom.

GENERAL INTELLIGENCE.

Congress.—But little business was transacted, either in the Senate or House in the early part of the second week.

On Monday, Rev. Septimus Truston, was appointed Chaplain of the Senate, and Rev. J. N. Maffit, Chaplain of the House. The Standing committees of the House, were also announced.

On the 5th, in the House, many petitions were presented, of which we are told that a large number are of an abolition character, but so formed as to evade the operation of the 21st rule. The Chair having decided that these must be received under the rule, appeals were moved by Messrs. Wise, and W. C. Johnson, which will be argued hereafter, and this discussion will throw open the whole question of slavery and abolition.

A resolution was adopted requiring the Secretary of the Treasury to furnish the plan of finance alluded to in the President's Message.

House.—Thursday Dec. 16.—A motion was made to refer that part of the Message relating to the Tariff to the committee on Manufactures. This was unexpectedly followed by an earnest and interesting debate upon the subject of Revenue and Protective Duties. This was the principal subject of discussion in the House during the week. A subsequent motion was made to refer the same subject to the committee of Ways and Means. The question is, to which Committee it shall be referred. The debate, however, is not confined to the question, but, so far, has been laid open to the entire subject of Revenue. Protection, and all the incidental matters growing out of the vexed question of the Tariff. A great variety of opinions have been advanced during the discussion, and some of them, of quite a novel character.

This is one of the most important topics which can come before Congress, and it called up persons from all parts of the country. There was great diversity of opinion, though not greater than is usual when the subject of the Tariff is discussed. In this discussion the recognized party lines seem to be disregarded.

The same subject was the leading topic again on Monday the 20th inst. Mr. Slade addressed the House for two hours and a half, entering into the general subject, in favor of a Protective Tariff, and advocating the reference to the Committee on Manufactures. He pointed out clearly the benefits of the Protective policy, not only to the North, but to all portions of the country. Without Protection, the market in the North for the great staple of Cotton would be destroyed; the Southern Cotton would in ten or fifteen years be superseded in the British market, by the Cotton of the East India possessions, and it was utterly a suicidal policy for the South to undertake to prottrate the manufacturing interests; it would soon appear so, and the time was not far distant when they would have most efficient support, from gentlemen from the Southern States, of this policy.

Senate.—Dec. 20th.—The business of the day was not important. The appropriation bill from the House, for the expenses of the civil government for the year was reported and passed.

Various petitions and remonstrances were received.

Mr. Moulton expressed the hope that the petition of Mons. Genor relative to his system of telegraph, a subject of vast importance to the country, which had at the Extra Session been referred to the committee on Military Affairs, would receive their early attention.

Western Railroad.—This railroad was opened on Monday. The two branches of our city government with a large number of invited guests took the cars for Albany in the morning of that day.

They arrived in the evening, and were hospitably recieved and entertained there during Tuesday. On Wednesday they returned and with them a large number of gentleman from Albany and other parts of the State of New York, who recieved a return of attentions from our citizens.

Robbery of the Patent Office.—On Monday, the 20th inst., a robbery occurred at the Patent Office of the elegant gold snuff-box, set with diamonds, presented by the Emperor of Russia to our Minister at that Court; also of a pearl necklace and a gold scabbard, all costing about $12,000; for the recovery of which Mr Ellsworth, Commissioner of Patents, offers $1,000.

Temperance.—The Temperance meetings at Faneuil Hall on Saturday morning, afternoon and evening, and also on Sunday evening were well attended. Addresses were made by Deacon Grant, Hon. H. W. Dwight, and Mr. Hawkins, also by Capt. Holbrook, Mr. Sweetzer and Mr. F. W. Davis of Charlestown, Rev. Dr. Pierce of Brookline and Rev. Mr. Pierpont.

New York, Dec. 23.—The experiment of having ladies at a public dinner and excluding wine, which was tried yesterday by the New England Society, succeeded, I am told, admirably. The grand dining room of the Astor House was full—about 300 persons sitting at table, nearly half of whom were ladies. The whole thing was very pleasant.—Nat. Gazette.

Report of the Secretary of the Navy.—In this report we have a full account of the condition of our Navy, and several suggestions in regard to its increase. The Navy now consists of eleven ships of the line—fifteen frigates of the first class—two frigates of the second class—eighteen sloops of war—two brigs and four schooners—four steamers—besides three store ships, three vessels used as receiving vessels, and five small schooners.

The Secretary invites special attention to American interests in the Pacific. An immense amount of property invested. In the whaling business is there afloat.

He recommends the increase of the squadron to twice its present size, the establishment of a port of resort for our vessels in the territory bordering that coast, and a depot at the Sandwich Islands.

A full code of laws and rules for the government and regulation of the naval service is also recommended.

The mercantile property of our citizens annually afloat on the ocean, and employed in foreign trade, is estimated at not less than 120 millions of dollars—besides the vessels themselves, all the coasting trade, and the trade on the lakes, which is estimated at 150 millions. In the Pacific there is the value of 40 millions employed in the whale fisheries alone. England with less than twice our commerce, has more than eight times as many vessels of war, exclusive of her steamships; and France, with only one third of our foreign tonnage, has more than five times as many vessels of war.

The kind of vessels of which the Secretary recommends an increase is frigates of the first class.

He urges also the establishment of higher grades in the service, and the creation of the rank of Admiral. The Marine Corps, he thinks should also be increased. He suggests the propriety of establishing a Naval School—of revising the laws for the government of the Marine Corps, and asks appropriations to support the Squadrons.

The Pilgrim Fathers.—The anniversary of the landing of the Pilgrims, was celebrated at Plymouth on the 22d inst. as we stated in our last. The Old Colony Memorial of the 25th contains a full account of the proceedings of the day. We were honored, on this occasion, says this paper, by the presence of many distinguished strangers. At ten o'clock the Pilgrim Society assembled in their Hall, as has been said on a similar occasion, like one large family bending before the images of their ancestors. The procession consisting of the Pilgrim Society, strangers and citizens was escorted by the Standish Guards to the First Church. Here were sung with effect the hymns which beauty and age have rendered classical on these occasions.

The discourse was by Joseph R. Chandler, Esq. of Philadelphia, a native of the Old Colony 'It was addressed,' says the Memorial, 'to what we may call our home feelings, it was rich in imagery, and full of just and beautiful thoughts, springing out of the confluence of the head and heart. It will rank among our Anniversary Discourses, as Cowper and Hogg among the Poets, beautiful in its place, and future reminiscences will always kindle up sentiments of love toward the speaker and his utterances.'

Alluding to the generous sympathies of orator, the paper from which we have quoted continues,—

How natural then it was for him on this anniversary to take the Forefathers by the hand, and present them humble, pious, free from the world's ambition, patient, enduring, present them in bold relief to those, who had paid their homage, and welled their loud songs to the glory only of the 'renowned sires.'

In domestic and social life these women were the equals, and by their education fit to be the companions of their husbands. They were well educated, and had participated at home in refined society. In the privations and afflictions encountered here, they could look for alleviation to no worldly passions, which sustain men. It was the internal light, the inspiration within, by which alone they triumphed. Resting on this alone in prayer and trust, free from the counteraction of selfish and worldly forces, their severe trials would have its true sympathizing influence on their own, and on the hearts of the household. It is to this influence, said the orator, we are indebted for the free and easy and perfectly equal arrangements and intercourse of domestic life, that beautify our present society, notwithstanding the rigidity of the sires.

After the public exercises, the procession of ladies and gentlemen proceeded to Pilgrim Hall, where dinner was provided. Hon. N. M Davis, President of the Society presided. The Hall was well filled, and the dinner, as we are told, was abundant and well served. Five parched corns were placed in each plate, as a memorial of the sufferings and privation of our ancestors. 'The experiment of excluding wine and including the ladies, we need not say, succeeded, to the entire satisfaction of all. Their presence added much to the *beauty* and interest of the scene, and the happy influences were apparent throughout the festivities.'

After the cloth was removed the President made some pertinent remarks, welcoming the Sons and Daughters of the Pilgrims to the old family hearth, and closed with the following toast.

The Day, which gave to Religion a sanctuary, and to Liberty a Home.

The following toasts, we are told, 'were announced from the chair, after some appropriate references to the peculiar character of this celebration, in which for the first time the Sons of the Pilgrims gathered around the festive board with their Wives and Daughters. A short but interesting notice was also taken of the long neglected sufferings and virtues of the *Pilgrim Mothers,* for the first time so ably portrayed by the Orator of the Day, and of the tradition that the first foot which leaped upon Plymouth Rock was that of a woman.'

The Pilgrim Mothers.—Who led in the way in the daring enterprize we celebrate, and amidst sufferings and sorrows rocked the cradle of New England.

The Daughters of Peerless Dames.—Appropriate ornaments on this occasion of Pilgrim Hall. Be it remembered, there will be 'no luck about the house,' without such participation

The Orator of the Day.—Neither duties nor honors have weaned him from the quiet homes of his fathers. He comes to pay a filial tribute to their memories, and has proved himself worthy of his lineage.

To the latter toast Mr Chandler responded in a felicitous manner. He proposed the following toast.

The members of the Pilgrim Society.—A grateful posterity will connect their names and their virtues with those which the association was formed to commemorate.

Saint Jonathan of New England.—What saint in the callendar has wrought greater miracles and wonders?

Appropriate addresses were made by Governor Morton, S. M. Burnside Esq. of Worcester, and other gentlemen present as invited guests, and letters were read from Governor Davis, Alden Bradford Esq. Judge Davis. George Bancroft Esq. and Joseph Hexie, President of the New England Society in New York, all of whom had received invitations but were unable to be present. In these were many beautiful sentiments and remarks which we regret that we have not room to record We select from a large number the following toasts.

The Cabin of the Mayflower.—Where humanity recovered its rights: more memorable than the proudest hall of ancient Charter or modern Constitution.

Honor to the memory of the Pilgrim Fathers, and of all their descendants; who have faithfully performed their duty to society, and fulfilled their obligations to the cause of liberty and truth.

The memory of John Robinson.—That incomparable man, whose name is in all the churches.'

Our venerable townsman Dr. Thacher.—The indefatigable friend of our Society. He reverences the Fathers, and their descendants revereace him.

Dr. Thacher replied as follows—

I greet you my friends with water from the pure fountain which was so grateful to the thirsty Pilgrims on their first landing on our shores, and I make use of the mug that belonged to Thomas Clark, the mate of the Mayflower.

He proposed—

The pilgrimage of 1620, and the congenial spirit by which our Fathers in 1776 Wrested tyrannical power from their oppressors, and founded a mighty empire—may their blessed memories be faithfully transmitted from sire to son for many generations yet to come.

The following letter of Mr Bancroft, referred to above, was so apposite to the leading topic of Mr. Chandler's discourse, that we have been induced to copy it entire.

Boston, Dec. 21, 1841

Dear Sir,—I regret very much that my engagement deprive me of the honor of being with you tomorrow; and the more so, as I learn the wives and daughters of the Old Colony are to be present on the occasion. It is not possible for imagination to paint in too appalling colors, the horrors and distress, which were endured by woman, when she made herself the partner and companion of the pilgrims in their exile. It is difficult enough to diffuse order and happiness with all the aids of established culture: who can measure the heroism, that meekly and without striving after rewards or fame, converted the barren, inhospitable seaside into a village of happy homes. They may talk of the courage of Standish, the wisdom of Carver, the enduring prudence of Bradford; the highest meed of glory for courage belongs to woman, whose fortitude braved the dangers of winter and the wilderness; for wisdom also, for it was she who organized the family, and made virtuous society possible; for endurance and prudence, for with no outward means, with nothing but her own almost unaided strength she established comfort, and in the thatched cabin with wooden chimneys, made joy and contentment gush up from the well springs of love. My tribute then is on this occasion to Woman

Woman: heaven's best gift: her highest heroism was displayed, as she stepped on board the Mayflower: her highest triumph was achieved, when she conquered not man only, but winter in the wilderness.

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*** Some copies of *this* and the *next* number of the Register will be sent to persons who are not subscribers, in the hope that they may be disposed to subscribe.

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☞ TO SUBSCRIBERS. ☜

We are reluctantly compelled again to ask this week, the indulgence of our subscribers out of the city, in regard to the time of receiving their papers.

In making arrangements for printing the paper on new type and in an enlarged form, we found unexpected difficulties and hindrances, which have rendered it impossible to print the paper, this week in season for the usual mails, or to give it that clear and workmanlike appearance which we trust it will present another week.

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To all our friends.—We give our hearty thanks to those friends who have sent us lists of new subscribers. The number already forwarded is highly encouraging. We learn that other lists are prepared which have not yet reached us; and we doubt not that arrangements for more are in progress, by which we shall eventually receive a large addition to the present list of new names.

One subscriber of large business engagements and duties, which he never neglets, has given us *fourteen* new subscribers; many more than we expected or could have asked from any one. Many others have kindly sent us, from *one* to *six*.

These efforts to extend the circulation and influence of the paper call for gratitude, and for new efforts on our part, to render the paper more and more edifying and acceptable to our readers.

We would still respectfully ask the friendly efforts of all whose situation and engagements will permit, to introduce the Register into families—of which there are many—where it is not yet read, or perhaps even known, but where, on being once properly known and understood it would be gladly received.

MINISTRY AT LARGE IN PROVIDENCE.

The two Unitarian Societies in Providence have just made a united and generous effort to introduce the Ministry at Large in that city. With a spontaneous feeling and liberal provision, entirely by individual and voluntary subscriptions, they have called *Mr Henry F. Harrington* to fill the office, and he has accepted the invitation. He is soon to be ordained there, and to enter at once upon his work. There being at present, but a single Missionary in the city, sustained, it is believed, by the Baptists, we anticipate ample room for another laborer, and the best results.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the S. S. S. acknowledges the receipt of the following sums to constitute the persons named Life Members of the Society, by the hand of Mr. David Page, Treasurer of the Bulfinch Street Sunday School.

Rev. F. T. Gray, Pastor,	$10 00
Mr. J. Osgood, Superintendent,	10 00

Also, from the South Congregational School, Lowell, Rev. H. A. Miles' Society, by its Superintendent, received Dec. 29, 1841., 10 00

UNION PASTORAL ASSOCIATION.

The next meeting will be held at Rev. E. Peabody's, in New Bedford, on Tuesday, Jan. 11, at 11 o'clock.

Sam'l Osgood, *Secretary.*

EVANGELICAL MISSIONARY SOCIETY.

The Treasurer of the Evangelical Missionary Society acknowledges the receipt of Fifty dollars from the Ladies in Rev. Mr. Peabody's Society, Portsmouth N. H.

FRANKLIN EVANGELICAL ASSOCIATION.

The members of this Association are hereby notified that their next meeting will be on Monday, Jan. 10, in Northfield. By order of the Scribe.

*** At a meeting of the Purchase Street Congregational Society, held last Tuesday evening, it was agreed by a unanimous vote to invite Mr. J. T. Coolidge recently from the Cambridge Divinity School, to become their Pastor.

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MARRIAGES.

In this city, on Thursday evening, Dec 23, by Rev Mr Robbins, Frederick T. Sumerby Esq. of Boston, Miss Elizabeth P., daughter of Allen Farrow Esq. of Scituate.

In this city, by Rev. Mr Pierpont, Mr Amos E. Setter, printer, to Miss Mahala Pike, both o this city.

In this city, by the Rev. Mr Young, Mr Charles E. Stratton to Miss Sarah H., daughter of Solomon Piper, Esq.

In Lynn, by Rev. L. Willis, Mr George W. Lewis to Miss Catherine F. Wyman; Mr Albert Jeffries to Miss Melvina A. Breed.

In Middleboro', 16th inst, by Rev. Mr Putnam, Mr Edmund P. Pope, to Miss Charlotte A., eldest daughter of Asaph Churchill, all of M.

In Taunton, by Rev. Mr Bigelow, Mr Abraham Gushee of Raynham, to Miss Elizabeth, daughter of Francis Williams, Esq. of T.

DEATHS.

In this city, on the 27th inst, Rev. H. G. O. Phipps pastor of the First Congregational Church in Cohasset.

In this city, on the 26th inst., James Wilder, on son of J. A. Carter, aged 2 years and 10 months.

In this city, on Thursday morning, 4 o'clock, Col Fitch Hall, 83. Mrs. Elizabeth D. wife of Geo. Allen Jr. and daughter of Rev. John Miles, of Shrewsbury, 26

In Lexington, on Sunday evening last, Mrs. Tryphenia M., wife of Mr. Augustus Wellington, aged 3 years.

In St. Louis, 15th inst., J. P. Wilkinson, Esq. President of the Branch of the State Bank of Illinois at Jacksonville.

In Medford, Mr Caleb Brooks, 76.

At sea, on his homeward bound passage, three weeks from Manilla, Mr Charles Jesse Smith, in his 22d year, only son of the late Jesse Smith, Esq. of Taunton.

BOSTON ALMANAC—For 1842. Dickinson's Boston Almanac for 1842 is published. It is full of the usual interesting matter.

PRESENTS.

ANNUALS—English and American Annuals, beautifully illustrated.

Juvenile Books—A large assortment of new and beautiful Juvenile Books—beautiful miniature editions of the Standard Poets, and Tokens of Friendship—Token of Remembrance—with other valuable works, in elegant bindings.

Bibles—A good assortment of Bibles, and Book of Common Prayer, in extra bindings.

Also—Portfolios—Dissected Pictures and Maps—for sale at SIMPKIN'S Book and Stationary Rooms, 21 Tremont Row. jan 1

ENGLISH BOOKS—In Rich Bindings; Splendid Illustrated Works. Elegant London Annuals, &c., suitable for Christmas and New Year's Gifts.

Dean Swift's Complete Work, 2 vols., 8vo calf.

Bishop Hall's Contemplations 8vo London.

Goldsmith, Sterne and Irving 8vo.

Percy's Reliques of Ancient Poetry.

Lardner's Physiognomy, 8vo, plates.

The Seer and Indicator. By Leigh Hunt.

Scott's Poetical Works, 8vo, London. With notes.

Campbell's of British Poets—With an Essay on English Poetry.

Harwood's Scenery of Great Britian quarto.

Beauties of Shakspeare, numerous engravings.

Byron's Child Harold.

Coleridge's Aids to Reflection.

Poetry of the Sentiments, Poetry of Flowers.

The English Heliocn of the 19th Century.

Campbell's Poetical Works, elegant edition.

Rogers' Poetical Works, elegant edition; Rogers' Italy.

Pictures of the French.

Burnet's Reformation—Burnet's Own Times.

Spark's Writings of Washington, 12 vols.

&c &c &c. TAPPAN & DENNET, 114 Washington st. jan 1

AMERICAN ANNUALS.—The Gift, 12 elegant plates, beautifully bound—The Token, 12 plates—The Gem of Superfine Plates—Friendship's Offering—Rose of Sharon—The Rose—Dahlia—Violet—Lady's Book of Flowers and Poetry—Youth's Keepsake—Annuallets, &c., &c.—beautiful Editions of Standard Works, mostly Illustrated—English and American—The Waverley Gallery, 40 plates, bound in superior Turkey—Shakspeare Gallery, 36 plates, Byron Gallery, 24 plates—Eliza Cooks Poems, Illustrated—Rogers Italy and Poems—Rogers Campbell—Montgomery—Hemans—Wordsworth—Burns Moore—Kirke White—Milton—Shakspeare—Scott—&c. &c.

OXFORD BIBLES.—A very complete and extensive variety of splendid Oxford Bibles, Testaments and Prayers.

RELIGIOUS.—The most extensive assortment of valuable religious works, suitable for Presents may be found at this establishment.

SAXTON & PEIRCE Booksellers, 133 1-2 Washington st. jan 1

SPLENDID ENGLISH BOOKS for Christmas and New Year's Presents. For sale by JAMES MUNROE & Co., a large assortment of beautiful English and American Books in richest binding many of them illustrated with beautiful engravings among them are the following.

Cowper, new edition, 2 vols. 8 vo., numerous engravings.

Book of the Passions, by James, 8 vo., numerous engravings.

Book of Gems, 2 vols. 8vo., numerous engravings.

The Four Gospels in French, 8vo., numerous engravings.

Roger's Poems and Italy, 2 vols., numerous engravings.

Beauties of Byron, 8vo., Byrons Gallery, numerous engravings.

Sydney Smith's Works, 3 vols. 8vo.

Bunyans Pilgrims Progress, 8vo., beautiful engravings.

Poetry of the Passions, do. of Flowers, do. Sentiments.

The Laurel, 18mo The Lyre, 18mo.

Hannah More's Works, 9 vols, 12mo.

Pilgrim's of the Rhine, 8vo beautiful engravings.

Scott's, Lay, Lady of Lake, Marmion, Rokeby, Voices of the Night, 8vo.

Byron, 10 vols.; Bancroft's History, 3 vols.

Prescott's Ferdinand and Isabella, 3 vols.

Finden's Bible, Illustrations, 2 vols., elegant engravings.

Willis' Letters, from under the Bridge, elegant engravings.

Romance of Nature, 8vo., elegant engravings.

Coleridge's Friend, 3 vols. 12mo.

Irving's Works, 12 vols. 12mo.

Byron's Works, 12mo; Crabbe's Poetical Works, Aiken's British Poets, 8vo.

Mrs. Hemans's 8vo., Buckminster's Works, 2 vols.

Burn's 8 vols.

POETRY.

For the Register and Observer.

THE STRANGER'S DREAM.

He stood in sadness, mid a thronging crowd,
That heeded not, nor marked him. Gaily rose
Upon the festal air, the breath of song,
And many a heart beat high with sunny joy,
Exultant in the flush of revelry.
There were bright forms, the youthful and the free,
That loved the mazy dance, graceful and light,
As the young fawn that bounds upon the hills;
There were dark eyes whose glance of beauty, sent
A ray of splendor through the halls of mirth,
And smiles of gladness, such as fill the heart
With a deep-answering thrill, and yet he stood
Amid them all, alone. Alone, because
They knew him not; nor heeded that the eye
Of the young stranger, drooped and filled with tears,
And his breast heaved, for very loneliness.
What stirred the hidden fountains of his grief
At such an hour as this? Aye, 'twas the thought,
Of his own mountain home, far o'er the hills,
Shining as it was ever wont, in calm
And peaceful beauty.
How his soul was borne
To its green shadow, and the listening ear
Of fond and faithful memory, turned to catch
The cadence of his childish hours.
How sweet
Came back to his still heart, the voice of love
That lingered ever there, making its breath
Seem borne from paradise. Oh there doth come
Too oft upon the wanderer's spirit-harp,
A breeze to make its chords vibrate with sad
And bitter anguish. It is strange with what
A wild intensity the exiled one
Grasps at the joys of other times, and pants,
'As the heart panteth for the water brooks,'
For that which greets him not.
He stood alone;
Because no eye of kindred rested there,
And not a heart beat echo to his own.
The night was calm and cloudless. Bright the stars
Looked out from the blue depths, and he rushed forth
To hold communion with them. How the soul
Finds a companion in the gem-lit heaven,
And lives again amid familiar scenes.
Silent he wandered on, till his foot passed
The sound of revelry, and by a fount
That murmured its low music, paused to weep;
Perchance to weep and pray.
The moon rode on
In its clear silvery path, and lo he slept,
He slept as doth an infant in its peace;
When on his dreaming vision, rose a form
Of light celestial, and she bade him come,
As with an angel's voice, and follow her.
She whispered, 'I am Hope. I've seen thy brow
Marked with too deep a trace for thy young years,
I come to bind on it, my fadeless wreath.
I've seen thine eye, with wakened memory dim:
Dry up thy tears, and I will lead thee on,
Till in the glory that shall gild thy way,
Thou shalt forget thy loneliness and woe.
I've heard thee sighing o'er departed years:
Dost thou not know that in my garden bloom
Such flowers as never yet have round thee sprung?
Go gather them; and free as air, thy heart
Shall bound with gladness, and thy soul
Drink in the breath of fragrance.' Here she ceased,
And throwing o'er his form her brilliant robe,
Departed on her way.
'Twas morn. The east
Sent forth its radiant flushes, and the fount,
That louder rippled as in tameless joy,
Broke on the sleeper's ear, and he awoke.
But round him clung the memory of his dream,
And he went forth, like one who sees beyond
A light to cheer him onward, and whose path
Opens before his aching eye, a scene
Of gladness and of glory. So he trod
With lighter step, his destined way, forget,
In his fond visions, all his loneliness,
And with clear brow and eye went to his toil.

Waltham. L. D. T.

MISCELLANEOUS.

[From the Boston Recorder.]

JEWS IN SMYRNA.

Mr Willis. Dear Sir,—By the disaster which befel the brig Banian, and which occasioned her detention, the enclosed letter to me, as one of the Pastors of this city, did not arrive until very recently. Still, I think it my duty to make it public, and shall be gratified if you will insert it in your paper.

The proposition is one that becomes our beloved Missionaries, and will be duly appreciated, I have no doubt, by a benevolent community.

Should any, stewards of the Divine bounty, among us wish to contribute to the relief of the Jews in Smyrna, who have suffered so greatly by the calamity here described, I will recieve their benefactions with great pleasure, and transmit them, as early and safely practicable, to yasthe Rev. Mr. Temple.

Yours respectfully,
WM. JENKS.

No. 1 Crescent Place, Dec. 14, 1841.

Smyrna, Aug.

The Rev. Wm. Jenks, D. D, Boston.

Rev. and Dear Sir,—If I need any apology for the present letter, I feel assured of finding it in the kindness of your feelings, for I am persuaded that your heart's desire and prayer to God for Israel is, that they may be saved. It is in behalf of the children of Abraham, scattered and peeled, meted out and broken down, hated and despised of men, and pursued and overtaken and almost destroyed by the curse of a righteous God, that I now write you. The Lord has recently uttered his awful voice, and lifted up his hand and smitten this city. It is worthy of remark, that when indignation and wrath, tribulation and anguish descend on the people of the countries, whether by earthquake, plague, or fire, they are almost sure to fall on the Jew *first*. It was so in the late awful visitation by fire. On Wednesday last, the 28th ult., about midnight, after many days of excessive heat, a fire broke out in this city, not far from the Jewish quarter. At the moment, scarcely a breath of air stirred, but within an hour, and before effectual aid arrived, a strong wind arose and drove on the flames with irresistable fury, till they had laid more than three fourths of the dwellings of the Hebrews in ruins and ashes, together with one fourth, perhaps, of the Turkish houses. It is not possible to ascertain the exact numbe of houses, shops and magazines that have been consumed, but it is believed confidently that they amount to more than 10,000. More than half the entire population of the Jews is now without a house, having been driven suddenly and with dismay from their burning dwellings, saving almost none of their most necessary articles. The calamity fell upon them so suddenly as to leave them almost powerless. They knew not what to do. Mothers fled with their little ones, despairing and distracted, to the top of the neighboring hill, and to the sepulchres of their forefathers on its sides, and there sat down in a burning sun to witness the progress of the devouring element, as it reduced their houses one after another, in rapid succession, to cinders and ashes. The distress among the poor people is greater than language can easily paint. I am happy to say, however, that before the ravages of the fire fire had ceased, which continued more than 18 hours, the philanthropic Franks, whose quarter was preserved from the conflagration, had opened a subscription for the immediate relief of the sufferers, and had raised about 50,000 piastres. This amount has been more than doubled since by contributions in the city. Bread is daily distributed among the sufferers, both Jews and Greeks, and Turks. Many of them have been received into the Turkish barracks, which were unoccupied; others are received into the hospitals, or furnished with a temporary covering of canvass. Several thousands are actually dependent on the aids of charity for the means of subsistence from one day to another. This calamity is felt the more on account of the present depressed state of commercial affairs. The fire has actually consumed a large amount of merchandize in the shops and magazines, which were situated in its range. It is not possible to ascertain the extent of the loss, but it is certain that this city cannot soon recover from the shock which it has felt.

Petitions and memorials for aid have already been sent to England and in other directions. While the weather continues warm, the pressure of suffering will not be felt by the afflicted Israelites, as it must be when the rains and chills and frosts of winter shall have come without any suitable clothing or food. This calamity will not vanish like a cloud of a summer's day. It will be felt, and that too most painfully, for many months and years to come. If Christians do not come to their aid, many of the Israelites must in all probability suffer the horrors of nakedness and starvation in the coming winter.

How long have the Jews been a by-word among the nations, hated and persecuted in all the countries where the Lord has driven them! May it not be the design of the Redeemer of Israel by this visitation, to cause them to be pitied by their enemies, to rouse the tender compassions of his disciples towards them who are still beloved for the father's sakes? Christian sympathy, expressed by substantial aid, at such a time as this, can hardly fail to be felt and understood by them; nor, as I would hope, can it fail to efface in some good measure from their minds the impression which ages and ages of relentless persecution have made upon them. Hitherto they have been constrained, in these countries especially, to look upon almost every professor of Christianity as their enemy. They have looked on the right hand, but there was no man that would know them; refuge has failed them, and no man has cared for their souls. It is beginning, I trust, to be otherwise now, though they are still subject to innumerable vexations from nominal Christians Does not the providence of God now appeal loudly to Christians in their behalf? In ordinary circumstances the expediency of extending to them much pecuniary aid is questionable; but if it be withheld in this overwhelming calamity, I fear we shall see some of them at no very distant period naked, and starving, and dying at our doors. We all feel constrained to aid them to the extent of our means, but what is the little we can do among so many? May it not be that through our aid extended to them in such a day as this, their hearts may be touched, the prejudices of ages may melt away, access be obtained to their bosoms, and the way be prepared for their return to the Lord their Redeemer and Righteousness, and thus through our mercy they may obtain the forgiving mercy of God! You will naturally ask to whom can any sums raised for their relief be safely confided? How can we assure ourselves that they will be faithfully and wisely distributed? To this I reply, that my brethren associated with me in this city, as well as myself, feel that we are debtors to the Jews as well as to the Greeks, and are willing to assume the responsibility of doing the best we can in this matter, though we cannot but foresee that this will occasion us not a little labor and expense of time. It will not be very difficult, however, we think, to ascertain to a considerable extent who have been the greatest sufferers, and have consequently the first claims to charity. We are already acquainted with some of the most respectable among the Jews, and with other persons who knew them well. If our Lord Jesus Christ, the Savior of the world, wept over Jerusalem, at the foresight of the calamities that were then coming upon its inhabitants, can we imbibe his spirit and not weep with these sons and daughters of Abraham, whose miseries have actually come upon them like an overwhelming tide before our eyes?

Confiding in your wisdom as to the best method of procuring aid in the present case,

I remain, Rev. and dear Sir, most truly yours, D. Temple.

P. S.—A poor Hebrew was selling fruit in our streets, three weeks ago, when he was assailed by some Maltese, who hurled a large stone against him with such violence as to break his right leg. This poor man has a large family of children, without any resources. The villains escaped with impunity. Insult offered to the Hebrews in our streets is a daily occurrence. According to the best information I can obtain, the number of houses, great and small, in the Jewish community previous to the fire, was about 2000; the number that has survived this calamity is, as they assure me, less than 200. The Jewish population was estimated at about 10,000 souls; in general poor, but industrious, obtaining their livelihood as shopkeepers, artizans, or by hawking fruits, vegetables and other articles through the streets. Never before, I presume, did this community make such an appeal to the hearts of their fellow-citizens, and never before was so much sympathy awakened towards them. D. T.

For the Register and Observer.

A RAMBLE IN NORTH WALES.

To an inhabitant of Liverpool or Manchester, it is a great pleasure to be enabled to leave the smoke, dirt, and bustle of these great towns, to breathe a purer air, and enjoy the society of more simple and primitive people, by making a short excursion to the neighboring principality. Those who have strength and courage to make such a tour a pedestrian one, have undoubtedly a great advantage over one who trusts to steamboats, and stage coaches; the former mode is frequently adopted by artists and young students, and well are they repaid for their labor. The usual mode, however, is to take the steamer for Bangor, at Liverpool; the distance is about seventy miles, and during a part of this summer, the charge for a cabin passenger being only half a crown, the temptation to indulge in so cheap a pleasure was very great, and enjoyed by many. The weather in the month of September was extremely favorable, and a small party who had braved the storm in crossing the Atlantic more than once, left the Merry, spent a few short hours on the briny ocean, and entered the straits of Mervai. The strait is 15 or 16 miles long, and 2 broad in the widest part. The scenery is very beautiful on each side. To the right, the country presents a variety of splendid mansions, pretty villas, neat cottages, sylvan embellishments and the attractive little watering place, Beaumaris. On the left, the coast is bolder. Great Orme's Head, close to which the steamer passed, is a sublime object, about 300 feet high; the rocks near it have some resemblance to the Palisades on the Hudson. Sheep and lambs were skipping about on frightful-looking places. Cormorants, Gulls, and Puffins were on the alert in search of food or recreation. Hill rose above hill in great variety, the topmost enveloped in mist; between these ridges of hills are lovely vales, some extending to the water's edge, and adorned with fields, having lively hedge rows and flowing grain, ripe for the harvest. Intermingled with the high hills and deep valleys are numerous elevations of various size and form. This happy combination of art, with so much that is romantic and beautiful in nature, is delightful and gratifying to the beholder, and to add to the gratification, three fine Boston ships were lying in the strait for the purpose of taking in slates from the celebrated quarries in the neighborhood to roof the houses of the Boston people. New beauties were continually unveiling themselves, until the passengers, for Beaumaris were called to land, but alas! there was no pier and only two very small boats appeared to convey to land 12 or 14 passengers and their baggage, the sea running fearfully high and the wind blowing hard. In about 5 minutes, the passengers for Bangor were called upon to enter similar boats, and after being rowed in fear and trembling about a mile, were happy to find themselves once more on land.

All the comforts which travellers require are to be procured at the little inns in the little city of Bangor. At one of these our party refreshed themselves and passed the night; early in the morning we sought a private lodging, and were soon comfortably settled in the house of two elderly ladies, mother and daughter, one 80 the other 60 years old, but still active and obliging; our apartments were clean and neat, and kept in the best order. Our cooking was well done, and we had these advantages with excellent appearance for 10 shillings a week; we provided our own food, and, every day, fixed the hour at which we would take our meals, so that our rambling was not interfered with, by an unreasonable call to breakfast or dine at any particular time. Bangor is twice blessed, in a peculiar manner, with sea and with mountain air; so renowned is its solubrity, and so clean is every house and hovel, that at the time of the cholera, not one person died either here or at Cornorvan; it is built on ground gradually rising from the strait, and is sheltered by high hills at the back. To ascend the hills is naturally the first wish of a stranger, and well is he repaid for the agreeable labor. From this elevation the city appears to great advantage; picturesque scenery meets the eye on every side. The hills rising into mountains as they recede from the sea, form a complete circle round a lovely valley, and the beautiful suspension bridge, one of the wonders of the world, may be discerned in the distance. There are no striking buildings in the city to divert the attention from the natural beauties around. The Cathedral is an insignificant building with a low tower. The principal street is about a mile long with smaller streets at right angles. The names on the houses remind you that you are not in England; you are constantly meeting with Jones, Williams, Davids and Evans with plenty of Griffiths, Lloyds and Edwards; among the Christian names are countless Davids and Hughes, and sometimes a Lewis. David Davids, Evan Evans, Lewis Lloyd, &c., are frequent combinations.

On Sunday morning, we went to the methodist meeting, where the ministerial duties were performed by two ministers from London, forming a deputation from the methodist conference there, to announce to the ministers of the connexion in Bangor the desirableness of *united* rather than individual, isolated efforts, for their own salvation and the evangelization of the world. It was mentioned that in England, Wales, Ireland, and the British Colonial Possessions, there were more than two thousand methodist societies among whom 820,000, annually subscribed were to be dispensed in the most judicious manner. This could best be done by congregational union. The Rev. Dr. Vaughan, who was president at the late Manchester Anti Corn Law Convention, was one of the preachers, his discourse was a masterly performance, pronounced extemporaneously, with great fluency and eloquence; each minister occupied the pulpit and the attention of the people about half an hour. Singing and prayers, as usual, ended the morning's duties at this place. On leaving it, we went to the Cathedral, where the usual service was performed. The Bishop preached, in the morning, to a small but fashionable audience. The Cathedral forms two separate places of worship; a handsome organ surmounts the screen which divides them. and serves for both parties. The house is fitted up in a very plain, homely manner, and is called the parish church; here service is performed in the afternoon, in the Welsh language.

NAZARETH.

The following beautiful and graphic description of Nazareth we copy from Dr. Robinson's recent travels in the East:—*N. Y. Com. Adv.*

After breakfast I walked out alone to the top of the hill over Nazareth, where stands the neglected Wely of Neby Isma'il. Here, quite unexpectedly, a glorious prospect opened on the view. The air was perfectly clear and serene; and I shall never forget the impression I received, as the enchanting panorama burst suddenly upon me. There lay the magnificent plain of Esdraelon, or at least its Western part; on the left was seen the round top of Tabor over the intervening hills, with portions of the little Hermon and Gilboa, and the opposite mountains of Samaria, from Jenin, westward to the lower hills extending Carmel. Then came the long line of Carmel itself, with the convent of Elias on its Northern end, and Harfa on the shore at its foot. In the West lay the Mediterranean, gleaming in the morning sun; seen first far in the South on the left of Carmel; then interrupted by that mountain; and again appearing on the right so as to include the whole bay of Akka, and the coast stretching far North to a point N. 10°, W. Akka itself was not visible, being hidden by intervening hills. Below on the North was spread out another of the beautiful plains of Northern Palestine, called el-Buttauf; it runs from E. to W., and its waters are drained off Westward through a narrower valley, to the Kishon, (el-Mukutta) at the base of Carmel.

On the Southern border of this plain, the eye rested on a large village near the foot of an isolated hill, with a ruinous castle on the top; this was Sefurich, and ancient Sephoris or Diocæsurea. Beyond the plain el-Buttauf, long ridges running from East to West rise one higher than another, until the mountain of Safed overstops them all, on which that place is seen 'a city set upon a hill.' Farther toward the right is a sea of hills and mountains, backed by the higher ones beyond the lake of Tiberias, and in the Northeast by the majestic Hermon with its icy cover.

Carmel here presented itself to great advantage; extending far out into the sea, and dipping his feet into the waters. The highest part of the ridge is toward the South.—The Southern end of the proper ridge, as here seen, bore S. 80° W. Toward the S. E. Carmel is connected with the mountains of Samaria, by the broad range of low wooded hills, separating the great plain of the more Southern coast from that of Esdraelon. Here large trees of the walnut are said to be prevalent. The middle point of this connecting range bore S. 64° W.

The same appearance of bushes and trees is seen on many parts of Carmel; which thus presents a less naked aspect than the mountains of Judea.

Seating myself in the shade of the Wely, I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below, the Savior of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature which meet our eyes now just as they once met his. He must often have visited the fountain near which we had pitched our tent; his feet must frequently have wandered over the adjacent hills, and his eyes doubtless have gazed upon the splendid prospect from this very spot.

Here the Prince of Peace looked down upon the great plain, where the din of battle had so often rolled, and the garments of the warrior been dyed in blood; and he looked out, too, upon the sea over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the aspect of things been changed!—Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a new light went forth which has enlightened the world and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land where it first sprang up.

The day, though beautiful, was warm; on the hill the air was delightful, but on returning to our tent by the valley the heat soon became oppressive—the thermometer in the shade of the trees rising after ten o'clock to 88 deg. F. We held our devotional services in our tent, but were glad toward noon to accept of an invitation from Abu Naser, as he returned from the services of the Greek Church, and join him at his house.

Our kind friend was engaged heart and soul, in endeavoring to improve the moral condition of the Greek-Arab community around him. While at Beirout, he had paid great attention to the missionary schools in that place; and had become so deeply interested and impressed with their importance and salutary influence, that on returning to Nazareth, he had immediately set about the establishment of similar schools among his own people. In this he had been so far successful, that the first one established, which had been for some time in operation, contained at present fifty pupils; and another had been recently opened with about twenty children.

AARON BURR'S DAUHTER.

I remember reading some time ago an article copied from one of the New Orleans papers, relative to the fate of Mrs. Allston, the accomplished daughter of Aaron Burr.

A sailor living in the suburbs of New Orleans, who kept a place of resort for persons of his own profession, on the eve of death sent for a minister of religion, to whom he wished to disclose the crimes which burthened his conscience. His previous life had been that of a pirate, and the catalogue he gave of his acts was filled up with those deeds which we would expect from persons of that description. That one which disturbed him most was the murder of a lady on board one of the many vessels they had captured. The vessel had of course been plundered; and if I mistake not, it was said the family of Aaron Burr was on board, and the work of death then commenced. It was the dying pirate's part to see to their destruction. All who were not previously killed were forced to 'walk the plank.' A lady passenger on board begged him to spare her life, but their plan was to put to silence every witness by death. Finding that she could not prevail with the savages to spare her life, she arose from her knees, and told him that they need not force her overboard, as she would go out on the plank herself. She did so, and the usual plunge in the deep announced this additional victim to the number of those already destroyed.

From all the circumstances he related, the time, the place where they captured the vessel, the plate, &c., it appeared plainly that the lady could have been no other than Theodosia, the daughter of Aaron Burr, and the wife of Governor Allston. The confession of the dying sailor could be only contradicted by the proof of the chartered vessel in which Mrs. Allston sailed having foundered at sea. All other circumstances concur in strengthening the account above given. The coast was at the time much infested by pirates,—Deeds of daring and blood were published frequently.

As to the credit which may be attached to the account taken from the New Orleans paper, the writer of this is unable to say. But it was never contradicted; and it is highly probable that such was the end of the affectionate daughter of Aaron Burr. The ways of Providence are inscrutable. Perhaps the hope of seeing his daughter was that which upheld the exiled man amidst all his trials, and the man of blood had her death thrown in as another bitter ingredient in the cup of misery.

CONSISTENCY IN OUR EXPECTATIONS.

A large proportion of our suffering arises from disappointment; and a large proportion of our disappointment arises from a faulty miscalculation, from expectations which were unreasonable. A just anticipation, an enlightened foresight, is one of the elements of the state of mind which the apostle contemplated; and this also we find in the chapter from which the text is taken; which contains indeed, incidentally, or by implication, the whole theory of our present subject. Judgments and calamities were approaching, on which unbelievers did, calculate. 'For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.' To be overwhelmed, prostrated, stunned, and crushed, by altogether unanticipated and unmitigated evil, may indeed happen to the most provident-minded man; but it is, to such, of the same comparative rarity as the eruption of a volcano, or the shock of an earthquake, in the material globe. In the course of nature, the succession of events, the conduct of others, a prudent man will not build upon chances. He will, so far as it is practicable, leave nothing contingent, either as to his outward circumstances, or even as to his inward feelings, upon lucky accidents. He will reckon upon the bursting of the storm from the time that he sees the clouds begin their gathering. If Paul had much communication with Demas, so as to understand his character, it must have been without surprise, and with a grief of which the bitterness was almost destroyed by previous anticipation, that he wrote 'Demas hath forsaken me.' His reliance on Demas would have gone, before the trial came. If Pilate had rightly calculated on the turbulence, the meanness, the malignity, of the Jewish priesthood, he would not have had the innocent blood of Christ upon his conscience in addition to his other vain attempts so to propitiate them as ultimately to escape having his conduct impeached and exposed by them at the imperal court. If Peter had only made a rational estimate of what was likely to happen to him when he followed Christ to the place of trial, he would either not have gone at all, or have gone with his mind prepared and forearmed, and not have been surprised into the guilt of a perjured desertion, nor been plunged into the agonies of remorse. Paul, Pilate, Peter, might have known beforehand what was likely to happen in their several circumstances. There is no comparison between a calamity (at least generally, some kinds of calamity may be exceptions) which takes us by surprise, and one of which the idea has entered the imagination, of which the probability has been investigated and ascertained by the intellect, and to which, therefore, the feelings have been accommodated before its actual arrival. This is what the apostle calls being 'children of light and of the day;' not sleeping, as did others, but watching and being sober. And thus was it in the matter to which he particularly referred, the coming destruction of Jerusalem. To the unbelieving Jews it was the very madness of misery: to the Christian Jews it was the fulfilment of a long and certain expectation, which they had looked at on every side and in all its bearings; by whom, therefore, most of its evils were avoided; on whom the inevitable portion of them fell with comparative lightness; and to whom there had gradually arisen associations with it of good, of hope, and of glory, that would naturally obtain at length in their minds a gladdening predominance. A just estimate of human character; a close observation of the ordinary course of providential events; the habit of investigating causes and effects in the moral world, the world of thought, feeling, and action; and a knowledge of our own minds and hearts; these will raise a man above many, though not all, of the disappointments that most embitter life; and by leading him only to feed his heart upon expectations which are likely to be realized, will do very much towards making him rejoice evermore.

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Miss Harding has permission to refer to the following gentlemen:—Rev. Henry Ware, jr. D. D. Cambridge, Rev. F. Parkman, D.D. and Rev. E. S. Gannett, Boston, Rev. Dr. Brazer and Rev. Chas. Upham, Salem.

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Extracts from Letters.

Extract from a letter from Rev. Mr Elliot of St. Louis, in answer to a letter of the Christian Layman.]

'The plan you propose for a cheap edition of 'The Christian Layman' seems to me most excellent. Your book has done, I am persuaded, much good, and has been read in this city by a large number. It is therefore very desirable, most certainly, to place it within the reach of as large a number as possible, and I shall rejoice to see the edition of which you speak. I think we here can and will do something for so good a purpose. And whatever can be done we will do cheerfully.'

[Extract from a letter from the Rev. Mr Heywood of Louisville, Kentucky, in answer to a letter of the Christian Layman.]

'I like very much your plan in regard to a cheap edition of 'The Christian Layman,' and those of our friends, to whom I have mentioned it, are much pleased. Most gladly will I do what I can towards carrying out the plan, for the appears to me eminently calculated to do good. Your book has done much good here already Many have read it, and all who have read it seem to have received great profit as well as pleasure from its perusal. nov 20

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By order of the Board of Trustees.
A. G. STICKNEY, *Sec'y.*

Townsend Aug. 4, 1841.

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